

*Hic erit ille pius Chiron justissimus omnes  
Inter nubigenas, et magni Doctor Achilles.*  
Germ. in Arat.  
*Printed for Tho. Hawkins in George yard in Lombard street.*

Mythologia Ethica:  
OR,  
Three Centuries  
OF  
ÆSOPIAN  
FABLES.

In English Prose,

Done from

Æsop, Rhædrus, Camerarius, and  
all other Eminent Authors on this Subject.

Illustrated with Moral, Philosophical, and Po-  
litical Precepts. Also with Aphorisms and Proverbs,  
in several Languages. And adorned with many Curious  
Sculptures, Cut on Copper Plates.

By Philip Ayres, Esq;

*Gervius hæc inter, vicinus garrit aniles  
Ex re Fabellas. Nam si quis laudas Arellæ  
Sollicitas ignarus opes, sic incipit: Olim  
Rusticus urbanum Murem Mus paupere fertur,  
Accepisse caro, &c.-----*

Hor. 2. L. Serm. 6. Sat.

L O N D O N :

Printed for Thomas Howkins, in George-Yard, in  
Lombard-Street. MDC LXXXIX:

802  
MVSEVM  
BRITAN  
NICVM

Licenled,

Sept. 27. 1688.

Rob. Midgley.

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google<sup>™</sup> books

<https://books.google.com>





---

T O M Y  
HONOURED and LEARNED  
KINSMAN and FRIEND  
Mr. LEWIS MAYDWELL.

S I R,

**T**H E Dedicating of  
Books to Noble men,  
is either Ambition in the  
Author, to adorn the Front  
of his Work with Illustrious  
Titles ; or a counterfeit beg-  
ging their Patronage and  
Protection ; or else an ac-  
knowledgment of Favours  
received from them. I am

A z not

## *The Epistle*

not guilty of the first, nor have I flattered my self with the second, but I have made use of the last, to express in some measure, a sense of the many Obligations I have to you. I confess I have been quarrelling with my Studies, that they have not afforded me something of more value than a Translation, as a Present to my Friend, who is so great a Master of Originals; yet this Anthology of Fables, for the Pains I have taken, in gathering and new modelling them, together with my Notes and  
Obser-

## *Dedictory.*

Observations on them, deserving a Title somewhat above that, cannot, I hope, be thought improper to be submitted to your Judgment. I intended them for the benefit of such as have not the Skill to search for them in their several Languages, from whence I fetched them. The representing of which pleasant Ideas, to the Readers Fancy, being like the placing of Pictures before their Eyes, whereby more firm and lasting Impressions of Vertue may be fix'd in them, than by plain.

A 3 Rules

## *The Epistle*

Rules and Maxims. This was *Horace's* Opinion, who in his Art of Poetry, says,

*Segnius irritant Animos demissa*  
(*per Aurem,*

*Quam quæ sunt Oculis subjecta*  
(*fidelibus.*

I have also been very careful that the Subjects of my Fables should be modest, grave, and accommodated to the best Precepts of Vertue and Wisdom; wherein I have exploded all manner of indecencies, too imprudently

## *Dedictory.*

ly used by *J. Poggins* the *Florentine*, and some others ; that so they might be more proper for Instruction of Youth, whose minds are commonly delighted with such Fancies as these. And, in a plain Stile have I dressed this Work, to their Advantage particularly, whose Parents either cannot or will not, be at the Charge of having them bred to Learning, but will leave all to the strength of Nature, as their only School-Mistress. For these Seeds of Virtue naturally sown in them, will de-  
generate

## *The Epistle*

generate, unless by some wholesome Precepts, stirred up, and made to exert their latent Qualities. Thus the generous Vine, if not timely pruned and dressed, becomes Wild and Unfruitful.

Now as certain Medicines are used, as well for keeping Men in Health, as for Curing the Sick; so, to excite and preserve Vertue, as well as to cure the Diseases of the Mind, good and sound Precepts of Morality are requisite, which are always esteemed its properest Medicaments. 'Tis the Know-  
ledg

## *Dedicatory.*

ledg and Practice of this Morality, which makes our Lives happy; by whose Rules, Violence and Oppression are separated from Justice and Equity: They show clearly the difference betwixt what is Vertuous, and what Vitious: without which Distinction, as *Iſocrates* ſays, there could be no Society amongſt Men. Theſe are the ſober Guides, which call back Fools from going aſtray, and even admoniſh and ſecure the Wiſe in the right Paths. Wherefore the *Greeks* very Significantly called

## *The Epistle*

called such Instructions  
*Νοθηματα*, because they settle  
our Thoughts, and consti-  
tute our Understandings.  
Youths raised to this pitch  
are preferred to others, being  
pronounced by *Plato*, to be  
qualified for the good of  
Mankind, as having their  
minds adorned with such  
useful Knowledg, οὐδεὶς γὰρ, says  
he, *παιδευμένοι οὐκ ἔχουσιν ἀγαθὸν ζήοντα.*

But I shall fall into the  
same Error with him,  
who read a Lecture of  
War to *Hannibal*; since no  
Man knows the Genius of  
Youth better than your self;  
under



## *Dedictory.*

under whose Vigilant Care, Prudent Discipline, and diligent Culture, so many Noble Plants have been already, and others are now raising, for the Service and Glory of their Country. Your Experience, Sedulous Reading, and quickness in all manner of Learning, have justly rendered you, in the Opinion of the best Judges, the most Compleat Master for Educating Youth, in this our Age. Your School for its easie Methods, for the large Acquirements there to be had, and for its Regularity, may  
more

## *The Epistle*

more properly be termed a Colledge ; where you keep up to a Wonder the Formality of a Master, without the Pedantry ; and have happily joyned the Gentleman, with the Scholar ; by which you become a proper Governour, for the Sons of the most Eminent Families of this Kingdom. Amongst whom you dispence your Precepts, so full of Truth, Wisdom and Honour, that the being within your Walls, should be an Incitement to the worst of Tempers, to be in Love with Vertue and Learning.

## Dedictory.

ing. Your Employment, carried on as it is, ought to be as Honourable as it is Laborious, and import its Rewards, as it exports its Cares. And with the Satyrift, in respect of the Labours of Learned and Indulgent Masters; I must wish well to all that pay Gratitude to them.

*Dij Majorum umbris tenuem, & sine pondere  
(terram,  
Spirantesque Crocos, & in urna perpetuum ver,  
Qui Præceptorem sancti voluere Parentis  
Esse Locò. Juvenal. Sat. 4.*

S I R, I am

*Your most Affectionate Kinsman  
and Humble Servant,*

Philip Ayres.

---

---

# The Preface.

SOME Antient Philosophers have written, that every one of us partake of two different Natures or Qualities ; the one of a Man, and the other of a Beast. The first of these is ever enclining us to Vertue and Honourable Actions : and the latter alluring us to things more Brutish, and unbecoming Humanity. Therefore, have the Poets feigned that *Achilles*, and many other Princes were committed to *Chiron* the Centaur, to be brought up under his admirable Discipline ; who being half a Man and half a Beast, and having a perfect

## The Preface.

fect understanding of both these Natures, might instruct them by Wise Precepts, to make their proper Advantages of the one, and avoid the continual Allurements of the other. And tho' this Centaurs Methods of Instruction, were probably by Fables or Hieroglyphics, as was much of the Learning of those Antient Times; and his shape so very preposterous; yet his Scholars, of which number were *Apollo* and *Æsculapius*, had a due respect both to his Person and Precepts, as even *Achilles* himself had, which *Juvenal* thus hints in his Seventh Satyr.

—— *Metuens virgæ, jam grandis*  
( *Achilles*  
*Cantabat patrijs in Montibus: Et*  
( *cui non tunc*  
*Eliceret*

## *The Preface.*

*Eliceret risum Citharædi cauda  
( Magistri ?*

Let none therefore dispise my two Principal Authors, *Æsop* for his Deformity, or the *Thracian Phædrus* for his Barbarous Country, nor yet for their obscure Births; or meanness of their Conditions, having both been Slaves: Neither let any think that these Fables were invented only for the pleasing of Children, as some weak and Indiscreet Persons have fancied; since he that reads them with a Prudent Consideration, will find not only very useful Precepts of Morality, but also many of the most admirable notions of Philosophy, and solid Maxims of Policy contained herein. For who can imagine that our incomparable Philosopher *Æsop* should

## *The Preface.*

should have undertaken any thing, that was not Excellent and Myste-  
rious, seeing the Gods concerned  
themselves in the Vindication of  
his Vertue; and that the Divine  
Justice doomed those to an Igno-  
minious Death who conspired to  
take away his Life.

But methinks there should need  
no great matter of Argument to  
gain a Credit to this our Mytho-  
logy, which has been approved  
by the most Learned Men of past  
Ages, revered by all Nations,  
and esteemed even by Sovereign  
Monarchs. Such will therefore  
but betray their own Ignorance,  
as shall condemn these Pleasant  
Apologues, alledging that they  
rather become the Mouths of  
mean Persons, Women and Chil-  
dren, than Men of eminent Parts,  
a and

## *The Preface.*

and such as bear any considerable Office in a Common-wealth ; whereas 'tis evident that the greatest States-men of all Nations, in their most supream Councils, as well as on divers other Occasions, have made frequent use of them. Do we not read. that *Demosthenes* found no better means to overcome the Obstinacy of the *Athenians*, than by entertaining them with a Pleasant Fable : The Divine *Plato* has inserted them amongst his Laws, as excellent Flowers. The Ancient Poets have enriched their Works with them, and have dextrously used them to make the Barbarous People receive with more delight, the Sacred Mysteries of their Theology. *Mennenius Agrippa*, with a Fable, pacified the Mutineers against the *Roman Senate*.



## *The Preface.*

Senate. And *Phalaris* of *Agrigentum*, tho' a fierce Tyrant, had been chosen by the *Himerenses* for General of their Army, if the Poet *Stesichorus*, by the Fable of the Horse and the Stag, had not affrighted them from it.

Kings themselves have not disdained to speak in this Language. *Cyrus* the Great refused, for some time, to grant the Ambassadors of the *Ionians* and *Æolians*, the Pardon they were sent to sue for, after their ill success, when forced to truckle to him, whose Government they had formerly rejected; the King answering them with the Fable of the Fisher, who expected to have made the Fishes Dance ashore, out of the Water, to the sound of his Pipe. And *Theobaldus*, King of *Austrasia*, now *Lorrain*, as

a 2

*Gregorius*

## *The Preface.*

*Gregorius Turonensis* relates, intending to punish an Officer, who had enriched himself by Extortion, and unlawful Exactions on the People, assisted himself with the same Prudence. A Serpent, said he, slipping into a Vessel of Wine, so filled his Body with that sweet Liquor, that he could not possibly get out again at the Hole through which he entred, until he had first emptied himself of all the Wine he had drank. Nor did that great Man *Julius Cæsar*, less honour Fables; for when the Inhabitants of *Cnidus* had Revolted from his Party, to side with *Pompey*, he pardoned them, only for the sake of *Theopompus* the Orator and Historian, who had industriously made and Published a Collection of choice Fables.

But what would some Ignorant People say, should I tell them of the

Thi-

## *The Preface.*

Thistle, that sent Ambassadors to the Cedar which was in *Lebanon*, saying, Give thy Daughter in Marriage to my Son; and that to punish this Arrogance of the Thistle, a Wild Beast of the Forrest coming thither, trod it down and destroyed it. Or should I relate what passed among the Trees, when they assembled together for choosing a King to rule over them; yet these are both taken out of the Holy Scriptures. And was not the Prophet *Nathan* sent from God to King *David*, after his Adultery with *Bathsheba*, and Murder of her Husband *Uriah*, to make this good King sensible of the double Crime he had committed; giving him this Relation? That there was a Rich man, the Master of many Flocks and Herds, and a Poor man who had but one Ewe  
a 3 Lamb,

## *The Preface.*

Lamb, which he loved and bred up with his Children, feeding it at his own Table, and cherishing it as his Child ; and that when a Traveller came to the Rich mans House, he spared his own Flocks, and took the Poor mans Lamb out of his Bosom, which he killed and dressed to feast the stranger. These were My-sterious Words dictated by the Holy Ghost, which touched, and wounded the Heart of that incomparable Monarch, opening a way to his Repentance.

And our Blessed Saviour *Jesus Christ* whilst he was here on Earth, conversing among men, did he not also express himself in Parables ? Which were no other than Fables, prudently invented, for convincing a stubborn, and unbelieving People. *And without a Parable spake he not.*  
In

## The Preface.

In one place he makes mention of a Grain of Mustard-seed, which being very small, grew up higher than the tallest Trees. And in another, he tells of a man that sowed his seed upon a Rock, where the Birds of the Air came and eat it up. Now these things being full of Mysteries, and *Jesus Christ* being the Truth it self, we must believe that Fables, which he thought convenient to make use of, were the proper Characters of Truth ; and that it could no way be more nobly, and more profitably represented, than by them. And *St. August.* says, *Falsa illa quidpiam significantia, ac sensum absconditum involventia, ea non esse Mendacia sed Figuras Veritatis, quibus sapientissimi, & Sanctissimi quique usi sunt.*

But if some unsatisfied Person, to justify his ill Opinion of Fables,

a 4

should

## *The Preface.*

should think he had sufficient reason to slight and disesteem them for the meanness of their subjects: I shall answer, that a man would be accounted but very weak, that should have a Fancy to cut down a Tree, only because its body was crooked, without having any regard to the excellent Fruit which it might bear in its proper Season. Nor would any but a very unskilful man throw away an unpolished Diamond, because its splendour and sparkling Beauty was hid under the roughness and deformity of an ordinary Stone. So Fables though they may seem ridiculous for their introducing Beasts, Birds, and Trees talking together, yet are they to be highly valued for the Learning and profitable Instruction they contain within them.

The *Arabians*, as the Learned  
*Huetius*,

## The Preface

*Huetius* affirms, in his Book *De Origine Fabularum Romanesum*, were so great Lovers of Fables that their Prophet *Mahomet* has filled his *Alcoran* with them; And as he boasted himself to be the Messenger of God, who speaks to men in Parables, he would there seem to imitate Him. These *Arabians* Translated *Æsop's* Fables into their own Language; by whose Pattern they also composed divers others. And that *Locman* so famous over all the Eastern Countries, is by many supposed to be no other than *Æsop*, whose Fables these People collected into one large Volume; adding many of their own to them, and they valued themselves very much, upon their knowledge of them; because in one Chapter, which for that reason is inscribed to the name of *Locman*, the *Alcoran* does highly

## *The Preface.*

highly extol his Wisdom. The Lives of all the Patriarchs, Prophets, and Apostles of this Nation, are full of such Fables. And they have amongst them a certain Sect of Philosophers, who, that they may lay down their Precepts to the Capacity of the Common People, do them under the familiar way of Fables.

The *Persians* were not at all behind-hand with the *Arabians*, in this pleasant Art of lying, altho' none more detest a lye in their Civil Conversation than they, nor more rebuked their Children for it. Yet 'tis a wonder to think how much they were pleased with a Lye (if such Inventions or Figments may be called so) in their Books of Morality, and for the Propagation of their Learning. Witness the Fabulous Exploits of their great Law-giver *Zoroaster*; and *Æsops* Fables were so delightful to their



## The Preface.

their Pallats, that they boasted, the Author of them was their Countryman. Now he being the same Person with *Locman*, in the *Alcoran*, so much revered by all the People of the East, they endeavoured to take from *Phrygia* the Honour of his having been Born there ; and establish it among themselves. And whereas some *Arabians* would make his Descent to have been from the *Hebrews*, the *Persians* deny it, and affirm him rather an *Æthiopian*, which the Etymology of his Name seems to confirm, but that he lived at *Cassuvium*, which City many suppose to have been the ancient *Arscia* in *Media*. Hence some Criticks in History, when they compared *Locmans* Life, written by *Mircondus*, with *Æsops*, done by *Maximus Planudes*, find them to have a great resemblance. For as the Angels be-  
stow

## *The Preface.*

flow Wisdom on *Locman* in his Author *Marcondus*, so do these Criticks observe *Mercury* to impart Fable to *Æsop*, in his Authors *Philostratus* and *Planudes*. Which brought into their minds that the *Greeks* might have taken this *Locman* from the Eastern Nations, and so from him feigned (as I may say) their *Æsop*. But I shall leave this Controversie, knowing the *Grecians*, as well as the Eastern People, are too much addicted to mix Inventions with their History and Chronology. Yet to the first is attributed the greatest credit of Faith and Industry. For the likeness which the *Locman* of *Mircondus*, has with the *Æsop* of *Planudes* and *Philostratus*, does not any more make *Locman* to be *Æsop*, than *Æsop* to be *Locman*.

The *Persians* honoured *Locman* with the Sirname of Wise, and so is *Æsop* always ranked in the number  
of

## *The Preface.*

of the Wise. They report of him, that he found out the most abstruse Secrets of Physick, and had such profound skill therein, that he could even raise men from the Dead. His Fables were so illustrated and enlarged with such Variety of Expositions, that the *Arabians* made out of them that great Volume; which is now to be seen at *Rome* in the Vatican Library. His fame was spread abroad overall *Ægypt* and *Æthiopia*, where his Name and Learning was had in so great Veneration, that many have supposed him to have been born there. Nor do the *Turks* less honour him at this Day.

*Mircondus* and the *Arabians* make him to have lived in the Reign of King *David*, so that if this be supposed the true *Æsop*, and any credit be given to the *Greek* Chronologers, those Eastern Writers have mistaken

## *The Preface.*

no less than four hundred and fifty years, which is no unusual thing with them. But by this computation the Character of *Locman* might more properly agree with *Hesiod*, who flourished in *Solomons* time ; and who, as *Quintilian* and *Plutarch* affirm, was the first that might boast he laid down the Designs of those Fables, whose Inventions were attributed to *Æsop*.

This Name of *Locman* for his admirable book of Fables, is so renowned, that it has reached even into *India*, where he is celebrated in their Songs, and by them said to be the brother of *Ram*, or *Ramus*, their excellent Law-giver, whom they adore as a Deity. Which *Ram* is reported to have been a very Holy Person, a great Warrior, and a most powerful King, reigning in the Northern parts of *India*.

The

## *The Preface.*

The *Americans* also are said to be great Lovers of Fables, and to reward those who can relate them ; being much delighted to hear of Dogs, Horses, and other Creatures, discoursing together.

But I shall forbear, at present, any further discourse of *Æsop*, intending speedily to publish his Life at large, with another Volume of Fables, already prepared for the Press, if these answer my Booksellers expectation. Yet I must acquaint my Reader, that these run not according to the common method of the *Greek* or *Latin* Fables used in Schools ; for being a mixture of divers Authors, which I englished out of several Languages, I have Printed, and Methodized them to my own fancy, and called them *Æsopian*, from the Resemblance the rest have to his. Not that *Æsop* (as some have imagined) was the

(as

## The Preface.

first Inventor of these Apologues or Moral Fables, for *Homer*, *Hesiod* and *Archilochus* were before him, but he as *Aphthonius* says of him,

Ἀεῖσα πάντων συγγραφεὶ τὸς μύθους.

has writ the best Fables. Hence *Quintilian* observes, That those Fables commonly reported to be *Æsops*, though they were not all really his, for *Hesiod* seems to have been the Author of many of them (as I have before hinted) yet were they chiefly Celebrated under *Æsops* name. But I shall conclude my long Preface with what *Phædrus* says of his work in his Prologue to it. *Duplex Libelli dos est ; Quod risum movet, & quod Prudenti vitam consilio monet.* That there is a double gift or advantage in this Book, It both excites Laughter, and gives wholsom Instructions for the Prudent Government of our Lives.

110.







*Mythologia Ethica :*  
O R,  
**ÆSOPIAN FABLES.**

The First Century.

F A B. I.

*The Cock and the Precious Stone.*



**A** Dunghil Cock scratching in a Heap of Dirt,  
espied a Precious Stone, on which casting  
a scornful Eye, What a glittering thing, said he,  
B art

art thou? Had a Jeweller, who knew thy value, been so happy to find thee, he would have rejoiced, for thou mightest have made him rich: But since thou art of no Benefit to me, I despise thee, and should rather have found a Grain of Barly, than all the Sparkling Gemms of the World.

*By this Precious Stone may be meant Wisdom and Arts, and by the Dunghil Cock an Ignorant man, who has no Love for Knowledge, because he understands not its Value. Again, The Cock may also signifie the Covetous and the Luxurious man, both which spend their Lives scratching amongst the Dirt of the World: The former in a search after Riches, the latter in satisfying his Brutish Lusts: And tho they have opportunities of acquiring Wisdom, are yet of so depraved a Nature, that they had rather gratifie their sordid Appetites, than be possessors of that inestimable Jewel. But 'tis probable the Author of this Fable might more particularly allude to those who scorn this kind of Learning, which in former Ages has been held in great esteem. Such men know not the value of these Precious Gemms, but making in the Dunghil of unprofitable Books, bid rather find some piece of Filthy Debauchery, than suck the Honey out of these fragrant Flowers. Optima tape despecta: The best things are commonly despised.*

## F A B. II.

*The Hart, the Sheep and the Wolf.*

**A** Hart claimed of a Sheep a Measure of Corn she owed him, and brought a Wolf to justify his demand. Tho the Sheep was innocent of the thing, yet being affrighted at the presence of the Wolf, she readily acknowledged the Debt, and proposed a day of Payment. At the prefixed time the Hart came for his Corn, but the Sheep denied what she before had owned; and excused herself, alledging she had done it for fear of the Wolf, her Capital Enemy; and that Promises so extorted by force, ought not to be kept.

*Fraud should be repaid with fraud; and he who studies to cheat others, must not wonder when paid in his own Coin.*

## F A B. III.

*The Nightingale and the Wolf.*

**M**Any Days and Nights successively, had a Hungry Wolf followed a Nightingale to make her his Prey, still guided in his pursuit by her lowd singing. At last he had his ends in part, for he seized the poor Bird; but having eat her, Well, said he, by the Noise thou madest, I expected thou hadst been some great Creature, with which I might have satisfied my Hunger, but I have found thee a Voice only, and nothing more.

*Many Persons, after a long dependance on others, being fed with large Promises, find at last all their Hopes, and tedious Expectations, paid in Words. Vox & præterea nihil.*

## F A B. I V.

*The Parrot and the Cat.*

**A** Man that had bought a Parrot, brought it home, and put it into a Cage ; where, according to its Custome, it began to talk and sing pleasantly. Which the Cat observing, asked, What art thou ? and whence camest thou ? I am a Bird, answered the Parrot, my Master bought to day, and just now brought me in hither. O thou Bold Creature ! said the Cat, that being but newly come within these Doors, hast the Impudence to make so loud a noise : When I, that have been born and bred within this House, beginning but to call on this manner, My Master and Mistress are so far from suffering me to go on, that they set the whole Family about my Ears, to the very Hazard of my Life, whilst thou thus confidently makest a bauling, and fearest no Contradiction. By your favour, Mistress Puss, replied the Parrot, my voice is not so ungrateful to my Masters Ears, as yours.

*Against Foolish Men, making improper Comparisons.*

F A B.

## F A B. V.

*The Rose and the Amaranthus.*

**T**HE Flower *Amaranthus*, or Princes Feather, called by many the Life Everlasting, growing by a Rose-bush, began this Discourse to the Rose, O thou Beautiful and Excellent Flower! thou art happy both in thy Lovely Colour, and thy most fragrant Smell, for which thou art beloved not only of Men, but of the Gods themselves. O *Amaranthus*! said the Rose, I live but a short time, and though none pluck me off from the Tree, I soon fade and drop to the Earth, whilst thy small Flowers, in spite of envious Time, keep fresh, and never lose their native Beauty.

*'Tis better to be contented in a settled mean Condition, than for a short time to live in Honour, and suffer some unhappy change, or loss of Life.*

---

## F A B. VI.

*The Mountain and the Moufe.*

**T**Here once happened an Earth-quake, which rending a Mountain, caused a Rumour to be spread abroad, that the Mountain was in Travel : This brought thither a great Concourse of people, who staid there in no small fear, expecting some strange and prodigious Birth. Nay certain Persons began to apprehend the *Titans* would have once more appeared in the World, and renewed

newed their War against the Gods. But at last they were eased of their Fears, for this Mountain was Delivered, and there only came forth a little Mouse; which ridiculous Sight moved all the Assembly to Laughter.

*This Fable, taken from Antonius Campanus, is to expose the Folly of such as raise Mens expectations with a pretence of doing great Things, and are able to perform very little: Whence that of Horace grown into a Proverb.*

Parturiunt Montes nascetur ridiculus Mus.

Speffe volte, says the Italian, è piu grave il timor del Pericolo. We are often more afraid than hurt. And the Spaniards say, El que amenaza mucho, haze poco. He that threatens most, does least.

## F A B. VII.

### *The Fly that was drowned.*

**W**Hen a Fly, that had fallen into a Pot of Broath, perceived she must inevitably be drowned, having spent her strength with struggling to get out; Since, said she with an undisturb'd Look, I have drank with so much Goust, feasted so plentifully, and bathed my self with such Delight, I can freely leave this unquiet World, and dye contented.

*A Prudent Man suffers that patiently which he cannot avoid.*

## F A B. VIII.

*The Magpye and the Eagle.*

**G**REAT application did a Magpye make to an Eagle, to be entertained in his Service as one of his Domesticks ; and in her own favour was not backward in setting forth her Merits, the Beauty of her Person, and Fluency of her Tongue for Messages, and Dispatch of Business. I would gladly, answered the Eagle, receive you into my House, were I not assured, you would be chattering of whatsoever I do in my Family, and make it publick to all the World.

*We should beware of Tale-bearers, who can keep no Secret, but must be divulging all they know, to as many as they meet,*

## F A B. IX.

*The Ass that found no end of his Labours.*

**I**N Winter time, an Ass was grieved at the coldness of the Season, and that he was forced to live only on Straw, often wishing for Spring, that the weather might be more temperate, and he so happy to feed on fresh Grass. The Spring came, but he was then employed to fetch in Earth for making Bricks and Tiles. This made him cry out, O ye Gods ! would the Summer were here, that my Master being busie at his Harvest, I might have time to get a little Rest. When it was Summer, they made the poor Beast constantly



constantly Work in carrying Corn into the Barns; which Labour was no sooner ended, but the Autumn was come, and he constrained to bring home the Wines and Fruits; This made him renew his Grief. Alas! cry'd he, It would be better for me, were it Winter again, for then my Master could not Work by reason of the Severity of the Weather, and I might hope for some respite from all this Drudgery.

*This Paints out the Miserable Lives of many poor Men; the Pinching Wants they sustain, and continued Labours and Hardships they are forced to undergo, during all the Seasons of the year.*

## F A B. X.

*The Wolf and the Porcupine.*

**A** Good inclination had a hungry Wolf to set upon a Porcupine, but durst not for fear of his Quills; he therefore cunningly told him, he wondred he should trouble himself with all that load of Darts at his back in times of Peace; advising him, rather to imitate the Good Soldier, who only carries Arms when he goes to the Battel. We should always, answered the Porcupine, be prepared for fighting when we see a Wolf.

*A Wise man ought ever to be on his Guard when his Enemy is present.*

## F A B. XI.

*The Mice and the Cat.*

**T**He Mice seeing from their Peep-hole, a Cat sit in a Room, with a grave Countenance, and Eyes fixed on the ground, said amongst themselves, surely this Creature cannot be so fierce as she is reported; for that modest look plainly shews her to be of a sweet and harmless Temper, and that she should rather be enclined to Devotion than Cruelty; what ill Character soever we may conceive of her. I'll sally out, said one of them, and discourse her, to try if I cannot on your behalves, contract with her a league of Friendship. To which noble Adventure they all encouraging him; he boldly went out, but as he was advancing towards the Cat, she turning that way espy'd him, and leaping on him, quickly devour'd him. When the rest of the Mice beheld the sad Catastrophe of their Ambassador, they in an affright withdrew, and durst no more venture out of their Sanctuary.

*Men are not to be judged by their Looks, but by their Actions; for many times ravenous Wolves are concealed under Sheeps cloathing.*

F A B.

## F A B. XII.

*The Brother and the Sister.*

A Man had a Daughter very hard-favoured, and a little Son extremely beautiful ; these, as a Looking-glass stood in their Mothers Chair, playing about it as Children are accustomed to do, and observing one anothers Faces in it ; the Boy began to boast that his was handsomest : The Girl at this was heartily vexed, and not able to endure the scorns of her Brother, for she took all he said to heart, and spoken to her disparagement : She therefore running to her Father in a passion, accused her Brother as of a heinous Crime, That he, being a Boy, should meddle with a Looking-glass, which was only proper for Women. But the tender Father, embracing them both, and kissing them, thus equally sharing his Fatherly affection between them. I will have you both, said he, see your Faces in this Glass every day. You my Son, added he, because you may not foil your Beauty by the ugliness and filthiness of Vice : and you, my Daughter, that you may cover the Defects of your Face by the Purity of your Manners and Vertue.

*Remember this, says Phædrus, and consider it often by your self. The Adorability is plain, and needs no explanation. Sat pulcher, qui sat bonus. Which our English Proverb answers very aptly : He handsome is that handsome does.*

F A B.

## F A B. XIII.

*The Crow and the Fox.*

**U**Pon a Tree as a Crow sat with a great piece of Cheese in her Mouth, she was espied by a Crafty Fox, who designing to make himself Master of the prey, came under the Bough where she was just about to dine, and deceitfully complemented her on this manner; Good morrow Madam, said he, I have frequently heard that Fame is seldom to be credited, and now find the

the saying true. For at some distance, being so happy to espy you peached on this Tree, I came hither, out of Curiosity, to satisfy my self concerning a malicious Calumny-I have often heard thrown on you ; which is, that you were blacker than Pitch, and now I here find, that you may vye with the very Snow for Whiteness. Truly you excel, in my Judgment, the Swan in the purity of your Colour, and were you but as admirable at your Singing, as you are renowned for your Auguries, and ennobled by your Milky plumes, your Vertues and Merits might justly claim a Sovereignty over all other Birds. The Crow thought he had spoken in earnest, and going to shew the excellency of her Voice, let fall the Cheese out of her Mouth ; which the Fox quickly snatched up , not without a hearty fit of Laughter, and eat it in her sight : Whilst the vain-glorious Bird was both troubled, and ashamed she had listened to that gross Flattery, whereby she lost so valuable a prey.

*This Fable reproves those who are so greedy of Praise, that, setting aside all Modesty, they give up themselves and all they have, as a Prey to Flatterers and Parasites. The Spaniards say, Los que dessean y han gozo en ser alabados, arrepientense dello quando se veen enganados: They who delight to hear themselves praised, repent at last when they find themselves deceived. Amici adulantes pervertunt: Flattering Friends undermine those who listen to them.*

## F A B. XIV.

*The Apes and the Bird.*

**M**Any Apes in a Cold Night, were got together under a Tree, where one of them happening to espy a Glow-worm that shines in the dark, cried out that he had found Fire, and shewed it to his Companions; who also thinking it a Fire-Coal, gathered small sticks of Wood, and piling them upon it, blew and fanned it, expecting to have made it burn. This, a little Bird observing as she sat upon an opposite Tree, called out to tell them their mistake; but they not regarding her, kept to their business. The Bird supposing they heard her not, flew down on the ground, and coming nearer, advised them not to lose their time so foolishly. Whilest she was thus earnestly employ'd, one of the wisest of the Apes, who stood by laughing at the sport, calling to the Bird, bad her not strive to take up Water in a Sieve, and kindly cautioned her to beware, that while she gave good advice to others, she neglected not her own Safety. But the officious Bird was so intent to make them understand her Admonitions, that she minded not another of the Gang, who leaping on her, kill'd and eat her.

*'Tis impossible to inculcate good Precepts into heedless Fools.*

F A B.

## F A B. XV.

*The Hunter and the Lion.*

**I**N a Forrest, a Hunter who had great dexterity in throwing Darts, was searching about for Game; of which the Wild Beasts had no sooner notice, but they were all preparing to save themselves by flight, except a valiant Lion, who alone resolved to encounter this bold Adventurer. The Man seeing him approach, at some distance, aimed a Dart at him, and threw it so exactly, that it pierced into the Lions Body, and at that instant calling to him, This, said he, is my first Messenger, whose Errand if you entertain not as you ought, I'll send more of them, till I come my self. The Wounded Lion feeling the Anguish, fled, and overtaking the other Beasts, I shall venture him no more, said he, for if the Messengers he send be so irresistible, how, when he himself come, shall I be able to withstand him?

*There is no provoking him who is able to hurt at a distance.*

## F A B. XVI.

*The Doe and the Fawn.*

**O**N this manner was a Doe discoursing to her Fawn: Nature, my dear Son, said she, has given thee Horns, and now endowed thee with a competent strength of Body; and yet I know

know not how, thou art seized with a Cowardly Fear, and runnest from the Dogs, whenever they approach thee. Of which timorousness I would fain, if it were possible, reclaim thee. While the Mother was expecting his answer, they heard a pack of Hounds afar off, making with a full Cry that way. This so alarmed them, that the Mother who had been encouraging her Son to stand his ground, was the first that fled from them.

*'Tis an easie matter to advise the performance of the most difficult Enterprizes.*

## F A B. XVII.

### *The Charitable Hedghog.*

**Æ**Sop pleading in defence of a certain Nobleman of *Samos*, who was accused by the people, and arraigned by them for his Life.

There was, said he, a Fox, who having crossed a River, was climbing up the Bank on the other side, but by chance slipped down into a miry hole, where he stuck fast in the mud for a long time : And when he had tired himself with struggling to get out, he was persecuted by a multitude of Stinging Flyes ; which a Hedghog seeing as he passed by, and taking compassion on him, asked him, if he would not have those vexatious Flyes beat off ? But he refusing the kind offer, was by the Hedghog, in great admiration, demanded his reason for it. Because these Flyes, answered the Fox, being almost filled, a little more of my Blood will satisfy them ;  
where-



whereas if you drive away these, others will come that are more hungry, and suck all the remainder of my Blood which these leave.

So, continued Æsop, O ye Men of Samos, this Officer now grown wealthy, will not do you much more harm; but if you put him to death, other hungry Blood-suckers will succeed in his place, who with Griping Arts shall drain this City of its Riches, and leave ye in a worse condition than he is now capable of.

Aristotle gives us this passage of Æsop and the Fable, in his Second Book of Rhetorick: To shew that it is safer to commit the great Offices of the Commonwealth, into the hands of Rich and Wealthy Men, than into such as are Poor. And this reason induced the Emperour Tiberias not easily to change the Governours of his Provinces. Grave est in pejus mutari: It is a grievous thing to be changed for the worse. Sed minima de malis: But the least of Evils is to be chosen.

## F A B. XVIII.

### *The Fox and the Wolf.*

Near a Wells brink as a Wolf was passing, he heard a voice calling out for help, and when he looked down, he saw a Fox, who by misfortune had fallen into that Well, where he was almost drowned. The Fox entreated him to fetch with all the speed he could, a Rope to pull him up: Which the Wolf promised to do, but staid to ask the manner, How he fell in? Afterwards, answered the Fox, will be time  
C enough

enough to tell that : First help me out of this Danger, and then I can give you the whole Relation at leisure.

*When a Man is in any great Exigency, or Hazard of Life, we ought not to spend time in frivolous Questions, nor stay to upbraid him with imprudence or neglect, but give him the speediest assistance we can.*

## F A B. XIX.

### *The Country-man and the Serpent.*

**L**ong had a Country-man entertained a Serpent in his House with the scraps from his Table, and had all that time prospered in his affairs : But between these two, there arising on a time some difference, the Man wounded him, and forced him out of his Doors. After which this Man falling into Poverty, thought his misfortunes happened to him for the Injury he had done the Serpent ; therefore entreated him to come back to his House, and pardon his unkindness to him. Ay, said the Serpent, I do pardon you, but will not go back : - for I cannot think my self safe, with one who keeps so sharp a Hatchet in his House; which I should never see, without renewing the Thoughts of my Wound.

*Take heed of giving him Credit who has broke the Bonds of Friendship with you, and attempted your Life : Forgive the Injury you should out of pity; but Prudence requires you to look to your self. The Italians say, A un Mancator di Fede, non haver fede : Perdonar l'ingiuria*

*e co.*

è cosa di Misericordia, ma haversi cura, è cosa di Prudentia.

## F A B. XX.

*The Tempest.*

**C**ertain Men going to Sea, had not Sailed far from their Port, before they were surpris'd by a violent Tempest, which in a short time had so miserably batter'd their Ship, that they were in great danger of sinking to rights, if the Storm should much longer continue its fury : This induced many of the Seamen and Passengers to invoke the Gods of their several Countries, to assist them in that exigency, promising to make considerable Offerings for their Safety ; when on a sudden the Winds ceased, and the Sea became calm. At which happy sight, they fell to Feasting and Revelling, being over-joy'd that they had escaped such imminent Peril, beyond all expectation. But the Prudent Master of the Ship calling to them, My Friends, said he, let us be so moderate in our Rejoycing, as if we foresaw the Tempest were about to rage again as before.

*We should not be too much puffed up when Things happen to our desire ; but as this Fable advises, we should be mindful of the inconstancy of Fortune.*

## F A B. XXI.

*The Trifler.*

**T**O a Forrest went a Poor man to gather Wood for his Fire, where though he saw enough, he thought none of that worth his pains of bringing home, but sought for better; and gazing thus idly about him, would not fix on any. At last, as he rambled on, he happened to meet a Company of Wolves, from whom running to save himself, he came to a River, but there found neither Bridge nor Boat to cross it; and perceiving the Wolves at his heels, ready to devour him, he threw himself into the Water, where, before he could get half way over, not being active in Swimming, he was carried away by the force of the Stream, and sank to the bottom: From thence he was quickly taken in some Fishermens Nets, who drew him ashore, and after draining the Water out of his Body, they left him lying under an old Wall, in appearance, more dead than alive: But he had not been there long e're he came to himself, and then when he might have gone home, he staid relating to such as passed by, the Story, at large, of all his Misfortunes, that had in so short a time happened to him. And as this talking Trifler lay thus repeating his Tale, the Wall fell down and buried him in its Ruins.

*This shows that one Misfortune or other is always attending Foolish Triflers. It also teaches us that a Man may be miraculously preserved from some*

*Some great mischiefs, and yet unhappily perish in a moment. Moreover it hints to us the danger of spending our time in idle Talking: For as Euripides says, 'Αχαλίνων σομάτων τὸ τέλος δυσχρᾶ. The End of prating Tongues is Unfortunate.*

## F A B. XXII.

*The Eel and the Serpent.*

**A**N Eel and a Serpent discoursing together, the Eel lamented her unhappy condition, that was subject to so many Dangers; Man, the implacable Enemy of all their Species, having always so many cunning Snares and Stratagems prepared for their Destruction. Whilst thou, added she, being so like me, that we seem Twins, art in Danger of none of this Treachery to be practised upon thee; but enjoying a long life, dost pass it securely without hazard. 'Tis true, replied the Serpent, nor shouldst thou wonder at it: For whosoever presumes to disturb my rest, and make any bold attempt against me, I let not the Injury go unpunished.

*Do not rouse the sleeping Lion. Ultio fructus est iræ. Tertul.*

————— *Rabido nec perditus ore,  
Fumantem nasum vivi tentaveris urfi. Martialis.*

## F A B. XXIII.

*The Fox and the Grapes.*

**T**HE Fox had espied a high Vine well loaded with plump Grapes, which he coveting to taste, endeavoured with all his industry to leap up to, but when by no Skill he was able to gratifie his longing Appetite, all his Agility proving in vain, he went away seemingly satisfied. Those Grapes, said he, are scarce ripe; they would but set my Teeth on edge, and Gripe my Body; I'll ev'n let them alone.

*'Tis*

*Tis Prudence to obey Necessity, and to abstain cheerfully from what we cannot acquire. Un Uomo prudente deve fingere non voler quella cose, che non puo conseguire. Ital. And an Ingenious Frenchman said, Il y a une sort de Dissimulation qui ne nuit a personne, mais qui sert en quelque chose au Dissimulateur, a sçavoir, lors que nous nions d'avoir eu une Entreprise, apres que nous la voyons inutile. There is, says he, a sort of Dissimulation which injures no man; but yet, in some respect, is of advantage to the Dissembler; and that is, when we will not acknowledge the undertaking that thing which did not succeed to our expectations. Non cura il savio quel, c'haver non spera. A Wise man troubles not himself, after that which he cannot reasonably hope for.*

## F A B. XXIV.

*The Mole rebuked.*

**W**HEN a Mole that was a Well-wisher to the Mathematicks, and particularly to Geography, brought amongst an Assembly of Beasts a large Map, wherein, she said, she had made a most accurate Description of all the Provinces and Towns of Greece; she entreated them to accept that Work, which for the general good of the whole Republick of Beasts, she had undertaken: And Apologizing for her self, added, She hoped they would please to look favourably on it, and pass by what errors might possibly have been committed by her in so great an undertaking,

king, in regard she wanted her Eye-sight, as they were all sensible. To whom the Fox is reported to have said, Since it is so, why had you not still continued at your Digging Trade, which is most proper for you, and then you would have needed no Apology ?

*Against bold undertakers of those things wherein they have no Skill. To the same purpose others relate the Fable following.* The Woodworms, on a time, coming to visit a sick Fox, showed him certain Herbs and Leaves they had brought, thinking to have used them for his Cure: But he told them, He would not admit of Carpenters for his Physicians.

## F A B. XXV.

### *The Lion, the Mouse and the Fox.*

**I**N Summer time, as a Lion lay sleeping in his Den, he felt a Mouse run cross his Neck, at which he rose up startled, and as he was looking angrily about him, he perceived a Fox at the Caves mouth laughing at him: He then walking gravely towards the Fox, I was not, said he, affrighted at the Mouse, but I would have put her out of that Road, and broak off an ill custom.

*We ought not to give Liberty to ill customs, for if they once take Root, they may be cause of great inconveniences, and hard to be removed.*

F A B,



## F A B. XXVI.

*The Wolf and the Lamb.*

**A** Lamb in danger to be snapp'd by a Wolf, fled for shelter into a Temple ; to whom the Wolf calling, told him he had taken a wrong Sanctuary, for he would be there detained by the Priests for a Sacrifice. I had much rather, said the Lamb, dye here a Victim to God, than serve for a meal to thy ravenous Jaws.

*To him that must necessarily dye, the most Glorious Death is best. And so the Greek, "Οι δίκαιτοι τὸ ἀποδαιεῖν, χρεῖσται ἐστὶν ὅς ἐστι δόξαν δαΐαλθαι.*

## F A B. XXVII.

*The Mouse and the Kite.*

**A** Charitable Mouse seeing a Kite taken in the snare of a Fowler, had compassion on him, tho her Enemy, and going to him, gnawed in pieces the strings which held him ; by which she gave the Kite an opportunity to fly away. But no sooner did this ungrateful Bird see himself at Liberty, but being hungry, he forgot the benefit he had so lately received, snatched up the too kind Mouse, and eat her.

*Thus Wicked men are accustomed to reward such as do them good Offices. Perit quod facis ingrato.*

F A B.

## F A B. XXVIII.

*The Boy and the Scorpion.*

**I**N the Fields as a Boy was at play catching Flyes and Grasshoppers ; he, wanting Wit to distinguish, was about to lay his hands on a venomous Scorpion, who perceiving his simplicity, and holding up his threatening Tail, Foolish Boy, said he, forbear, and draw back thy hand, if thou wouldst not suffer immediate Death.

*A Wise Man knows what he ought to follow, and what to avoid: And the Italians say, Un Astuto conosce quel che dee seguire, & quel che dee fugire.*

## F A B. XXIX.

*The Fowler and the Partridge.*

**A** Fowler had taken a Partridge, and being about to kill her, Dear Sir, said she grievously weeping, let me go, I beseech you ! and in requital of the favour, I will bring into your Nets whole Coveys of other Partridges, much fatter and bigger than my self, that you shall have no cause to repent this days work. Now, thou false Bird, said the Fowler, will I certainly kill thee, because thou wouldst thus treacherously betray thy own Acquaintance and Relations.

*He that betrays his Friends, is hated of every body.*

F A B.

## F A B. XXX.

*The Bear and the Fox.*

**W**hen in a great concourse of Beasts it was argued, what should be the reason, they should all be so easily brought to slavery and oppression by Man, whose strength was so much inferiour to theirs, and yet they were taken and disposed of at his pleasure? The Fox told them, It was his opinion that the Wisdom and Reason of Man was so great and admirable, that no strength was capable to resist it. This set the Bear into a rage: Nay, said he, 'tis rather our Cowardice that ruins us, and our voluntary Tame-ness and Submission that gives them the Mastery over us: For, to say nothing of the Horse, whose strength and vigour is sufficiently known, is not the Elephant a most valiant Creature, and yet he is rid by Men, and obeys them, nor does he in any respect refuse their Dominion over him. But if we would resolve to fight it out with them, as we too often do foolishly amongst our selves, and would rather choose to lose our Lives by their cunning Tricks, than basely submit to our Enemies, or let any Commerce be between them and us, we might by these means reasonably think to preserve our Liberty. When the Bear had roared out these words he held his tongue, expecting their Resolution herein: but after a general murmuring, the Assembly broke up and dispersed. Not long after, this very Bear hap-  
pening into a Toil, was caught, had Rings put  
into

into his Nose, and suffered himself to be led about by Men; He was taught to Dance, and perform the usual tricks done by tame Bears, and all this with a steddý patience, and without grumbling.

*This shows that Men change their Manners with their Fortunes. It also teaches that experienced and thinking Men are seldom known to be Hectors: But on the contrary, when those who threaten such great things, fall into Poverty; none are more humble, nor express more meanness of Spirit than they. And Æschylus most excellently says, beginning κακὸν μὲν ὅστις εὐκλείῃ κηδεῖ, &c. in Latin thus rendred:*

Vexatus est quicumque Calamitatibus,  
Is scit Homines omni de Fortunæ impetu,  
Perterritos plura mala semper metuere.  
Eisdem ubi Sors affluit confidere,  
Aura secunda usuras res semper suas.

## F A B. XXXI.

### A Country-man and a Bee.

**A** Country-man, happening to be stung by a Bee, which he had beat off from a Flower, How is it possible, cryed he, thou Cruel Bee, that from thee, who affordest us so sweet and pleasant a sustenance, there should come so severe a sting? The more sweetness answered the Bee, I yield when pleas'd, the more sharpness and severity do I show, when provok'd to anger.

*Of how much more generous temper any Man is, so much the less can he suffer an Injury to be done to him.*

F A B.

## F A B. XXXII.

*The Fox and the Carved Head.*

**T**HE Fox going into a Statuaries Shop, saw there a Bust, or Head of a Man, very curiously cut, which after he had a while admired for its excellent Workman-ship, Thou art, said he, a beautiful Head, and there was no small Art used to make thee appear with all this advantage; but alas, the main thing is still wanting, Thou hast no Sense, nor Understanding.

*This*

*This hints at those who have Riches, Honour and Beauty, but want Wisdom and Knowledge. To many now a days, who make so splendid an outward show, may this aptly enough be applied with which the Fox upbraids the Bust: They are of a Glorious appearance but want Brains. Non in forma, says Lactantius, sed in Corde sapientia est.*

## F A B. XXXIII.

*The Boy and his Bird.*

**M**ost entirely did a Boy love a Bird he had long kept in a Cage, which finding one day its Door, by neglect, left open, flew away. The Boy seeing her make such haste to escape, followed and calling after her, desired her to return to her Cage, and promised her great kindness, which she altogether refusing: He asked her the reason of her obstinate denial, Because, answer'd she, I have a mind to live after my own mode, and not after yours.

*Freedom of Life ought to be preferred before all the Delights of the World.*

## F A B. XXXIV.

*The Physician that would have excused himself.*

**V**ery unexpectedly did a Physician meet, what they of his Profession strive to avoid, to wit, The Dead Corps of a Patient of his, as his Friends were attending it to the Grave; dead by this Physicians ill conduct and neglect. The Doctor expecting to be blamed, began to cry

cry out first : Alas, said he, Had this unhappy Man been ruled by me, abstained from Wine, and now and then breathed a Vein, he might have lived yet many a fair day. One of the Friends of the Deceased, stepping towards him, Doctor, said he, You should have given him this advice, and kept him to it, when it might have done him good, for now all your pity comes out of Season.

*We should stick close to the assistance of our Friends in time of their Exigency, while there is opportunity of supporting them, and not come with false pretences of Kindness when too late.*

## F A B. XXXV.

*The two Men amongst the Apes.*

**T**WO Men, of which one was addicted to Flattery and Lying, but the other very sincere, and whom nothing would corrupt to speak against his Conscience. These travelling the World together, came into a Country of Apes : Of whose arrival so soon as the Prince or Chief of them had advice, he gave order to have them brought before him. They, when come to his Court, were conducted into his Presence by a strong Guard of Apes, Monkeys and Baboons ; where they beheld the Prince sitting on a high-raised Chair of State, after the manner of a Throne, and surrounded with a great attendance of other Apes. At the strangers approach, after divers Questions, he asked them, What the World said of him and his Subjects, and what they thought of

of his Greatness. The Flatterer speaking first, told him, That the World rang of his Magnificence and Power, but that he found Fame was short in all her relations concerning him : being now sensible he was a mighty Emperour. And when demanded, What he thought of those about him ? He answered, That by their noble appearance, he presumed they were his great Lords, valiant Captains, and prudent Magistrates, suitable Attendants on so potent a Monarch. The Prince of the Apes hearing himself thus highly extolled, generously rewarded him for this gross Flattery. All which being observed by the virtuous man, If this Lyar, said he to himself, who has no bounds to his Tongue, be thus beloved, honoured, and rewarded ; how much more shall I, that in all things love to tell the plain truth ! While he was in this thought, the Chief Ape asked him, And what thinkest thou of me and these about me ? He who was accustomed to speak truth, and ever hated Flattery, Thou, said he, art but an Ape, and so all these about thee are but a company of Apes, Baboons, and Monkeys, nor does the World esteem ye otherwise. The Prince of the Apes hearing this, in a great Passion commanded his Guards to take away this upright virtuous man, and tear him in pieces with their Teeth and Nails, which was immediately put in execution.

*On this manner are false men and Flatterers too often rewarded, whilst many a good man shall suffer even for his Truth and Vertue. Por la Malicia de los Hombres el Bueno es mal tratado: y el Lisonjero y Mentiroso es regalado.* Sp.

F A B.



## F A B. XXXVI.

*The Lion in Love.*

**W**ith a very handsome Maid, the Daughter of a Husbandman, was a Lion fallen in Love, and demanded her of her Father for his Wife. The Man with scorn rejected the offer, telling him he might forbear any further Courtship, or troubling him on that subject, for he would make no Affinity nor Alliance with a Beast. Which surly refusal so much incensed the Lion,

D

that

that he threatned to devour him. The Husband-man was then glad to change his proposal, letting him know, that he would consent to the Marriage, provided the Lion would suffer the sharp nails of his paws to be pared, and his Teeth to be filed, that his Daughter at her Nuptials might approach him with safety : To which the Generous Lion (not suspecting the intended Malice) readily yielded. But this treacherous Country-man seeing his Enemy, thus deprived of the use of his Paws and Teeth, arming himself with his Sword, fought with, and slew the Amorous Lion.

*A man should not put himself into the hands of his Enemies, unless he be sure he is able to bring himself out again at his pleasure. Diodorus Siculus tells this Fable, speaking of Antigonus, who on this manner held his Enemies in play till he had raised an Army, and then he conquered them. Prudentis proprium est, examinare consilia, & non cito facili credulitate ad falsa prolabi. Seneca.*

L'huomo, che brama col nemico Pace,  
Non lasci mai quel, che lo rende audace.

*The Man, that o're his Foes, would rule as Lord,  
Must ne're to them, deliver up his Sword.*

## F A B. XXXVII.

### *The Dog that feared the Rain.*

**T**HERE was a Dog that whensoever it rained was afraid of going out of doors. Of which another Dog asking him the reason : I was once, answered he, scalded with hot Water, which falling upon me, fetched off not only the Hair, but

but the Skin also from my Buttocks : This makes me fear even cold Water ever since.

*Those who have suffered some great Evils, will retain a dread even at the very appearances of any thing like them. From which the Italian saying differs not much : Chi ha patito Mali Gravi, teme ancora i Leggieri.*

## F A B. XXXVIII.

*The Cat and the Cheese.*

**T**O prevent the Mice gnawing his Cheese, a Man put a Cat into his Cupboard, but she not only kill'd the Mice, but also eat up the Poor mans Cheese:

*This reproves the Inadvertency of those, who to remedy small mischiefs bring upon their own heads far greater.*

## F A B. XXXIX.

*The Jay stript.*

**W**ith great Art had a Jay trick'd up herself in Peacocks Feathers, and growing proud of her new dress, thought scorn to be seen amongst those of her own kind ; she therefore associated herself with the Peacocks: But so soon as they discovered the Cheat, they stripp'd her of all her stoln Bravery, and beat her out of their company.

*This points at such prodigal Fools, as scorning those of their own rank, must needs move in a higher Sphere, intruding themselves amongst their Superiours, where they soon spend their small Fortunes,*

*and afterwards live in shame and misery. It also teaches us, that we ought not to boast of what is not justly ours; but rather be content in the Estate which is proper for us; lest striving to adorn our selves with gay Feathers, to which we have no real Title, we be at last stript of our gawdy Plumes with disgrace.*

## F A B. XL.

*The Hawk and the Dove.*

**T**O her Masters House for shelter, flew an innocent Dove, to save herself from the swift pursuit of a Hawk; into which being eagerly followed by her fierce Adversary, he was there taken by the Country-man: To whom when he would have excused himself, begging his pardon, and alledging that having done him no wrong, he hoped he would spare his Life. Nor had this Dove, said the Country-man, offended you, whose Life you would so fain have taken away.

*They deserve the severest punishment who go about to injure the innocent, that have never offended them. And very excellently says the Italian Poet.*

*'E la giustizia il vindicar il torto,  
Che l'innocenza dal' huom empio sente;  
Ne' merita da gli altri haver perdono  
Chi fa senza ragione ad altri offesa.*

*'Tis Justice to revenge th' Offence  
That's done to injur'd Innocence;  
Nor Favour can be think to find,  
Who, unprovok'd, has been unkind.*

F A B.

## F A B. XLI.

*The Spider and the Gout.*

**T**WO Friends, the Spider and the Gout, travelling together, came to a little Town called *Tyche*, and there took up their Lodgings. The Spider got into a Noble mans Palace, where so soon as she had spread her Nets, they were immediately pull'd down, which obliged her to remove to another part of the House; but wheresoever she began to settle, she was presently

sently swept off again. And the Gout, happening into a Poor mans Cottage, was also miserably entertained with a hard Bed, Course Sheets, mean Diet, and even a scarcity of that too. Which Inconveniencies, next Morning when the two Fellow Travellers meeting, had well consider'd, they resolv'd to try their Fortunes another way. So that coming at Night to a City; the Gout entered into the House of a Rich Magistrate, where she was quickly entertained, with Honourable Attendance, Down Beds, and Soft Couches to lye on, Variety also of the best Meats and choicest Wines; nor was there any Pleasure she could wish for, which she enjoy'd not. Whilst the Spider in a Poor mans House, weaved all the Gins, Snares and Nets, which she could contrive necessary for the catching her Game; without any Interruption; and there she lived in great Quietness and Plenty, free from the fear of Brush or Broom. When they had spent some time in this Felicity; the two Friends met again, and after mutual Salutations, they enquired of each others good Fortunes, where both extolling their Admirable Success since their last parting; they made a Resolution that from thenceforward, which way soever they should happen to Travel, the Gout by consent, should turn into the Rich and Noble mens Palaces, and the Spider into the Cottages of Poor men.

*This excellent Apologue, taken from Nicholaus Gerbelius, shows that Great Mens Houses, where there is little Exercise, and much Luxury, by continual Eating, and extravagant Drinking, are the chief Receptacles of Diseases; and that we live with more Quiet and Freedom amongst Persons of meaner estate.*

FAB.

## F A B. XLII.

*The Shipwrack'd Man and the Sea.*

**T**ired, and half Dead with Swimming, came a poor Shipwrack'd Man to Shoar, where he had no sooner laid him down, but he fell asleep; and at his waking found the Tempest ceased, and the Water calm. This moving his Patience, he began to accuse the Sea of Treachery, that alluring Men with its smooth Looks, tempts them to venture on it, and then swallows them up in its insatiate Waves. But the Sea taking the Shape of a Woman, thus answered him: Be not, Inconsiderate Man, so ready to accuse me, but rather blame the Winds; for I am naturally what thou seest me now, till they come rushing violently upon me, raise my Billows, and make me commit these Out-rages.

*We should not Quarrel with such Persons for doing us Injuries, as but obey the Commands of others; but we should rather blame those who set them on work to wrong us. It also may serve as a Caution to those who without being compelled by Necessity, expose themselves to the continual Dangers of the Sea. The old Poet Antiphanes very well said,*

Ἐν γῇ πλεονεχέειν χρεῖστον, ἢ πλετοῦντα πλεῖν.

In Terra egenum satius est te vivere,  
Quam navigare possidentem plurima.

'Tis better living safe at home, and poor,  
Than cross the raging Sea t' increase thy store.

F A B.

## F A B. XLIII.

*The Hungry Dogs.*

**C**ERTAIN Hungry Dogs seeing a raw Hide just thrown into a River, which they were not able to pull out, resolved together to Drink up the Water, that they might get to it: But before they could effect what they aim'd at, the River receiving a continual supply, they burst themselves and died.

*Foolish Enterprizes, for the most part, not only fall short of their desired Effects, but commonly tempt their undertakers to Destruction. Stultitia plerumque exitio est.*

## F A B. XLIV.

*The Beasts, the Fowls and the Fishes.*

**T**HE Four-footed Beasts, finding themselves necessitated to Declare a War against the Fowls, who on divers occasions had broke the ancient League made betwixt them: They sent and made an Alliance with the Fishes, that they might assist them in this War. But at the time of Bat-tel, when both Armies were in the Field, and the Beasts expected to be joyned by the Fishes, they sent an Excuse, That they could not come to help them fight by Land.

*This admonishes us to implore the assistance of him, in time of our Necessity, who is able to give it, namely, In God alone, and not expect it from such as are not in a condition of helping us.*

F A B.



## F A B. XLV.

*The Gourd and the Pine.*

**A**T the foot of a tall Pine, appeared a young Gourd, which suddenly sprouting up very high, by the fall of some late showers, extended its Boughs all about the Pine, with abundance of broad Leaves, gaudy Flowers, and large Fruit. This so much swell'd her with Pride, that she began to stand in Competition with the Pine. Dost thou see, said she, stretching out her self; How nimble I advance to over-top thee? I have endured, answered the Pine, many a Cold Blast, and many a Scorching Heat, yet still continue here safe and sound. But thou, Poor Fool, with the first Nipping Frost that comes, shalt lose thy strength, thy Leaves shall fade and come to nothing, and thou be seen no more.

*Let no man be too much exalted in time of Prosperity. This Fable is taken from the Second Book of Petrus Crinitus de Honesta Disciplina.*

## F A B. XLVI.

*The Fox that changed his Wishes.*

**T**HE Cackling Noise of Hens in a Room, invited a Fox to creep through a little Hole to get at them; in which attempt finding some difficulty, he wished the hole larger, for his more easie access. But having obtained his prey, which with trouble he drew out at the same hole, and

hear-

hearing the noise of a Dog barking on the inside, as coming to pursue him ; I wish to the Gods, cry-ed he, the hole were streighter, that the Dogs might not be able to get through, and so may be hindred following me.

*Men are often changing their wishes and desires, as their profit or advantage guides them. Seneca says, Non turpe est cum re mutare votum aut Consilium.*

## F A B. XLVII.

### *The Covetous Man and his Apples.*

**M**Any fair Apple-trees had a Covetous wretch in his Orchard, well hung with excellent Fruit, of which he would allow himself none but the Fallings : Which his Son observing, who was a liberal youth, He, in his Fathers presence, having invited some of his Companions into the Orchard, on purpose to expose his Fathers Avarice ; Pray, said he to them, gather what Fruit you please, but meddle not with any of that which is blown down on the ground, for that my Father reserves for his own eating.

*None are more miserable than the Covetous Man, who knows not how to make a fit use of what God and Nature bestows upon him.*

*Quis Dives ? qui nil cupit. Et quis Pauper ? Avarus. Ven. Beda.*

*He's rich who never covets worldly Pelf ;  
He poor, who has enough yet starves himself.*

F A B.

## F A B. XLVIII.

*The Dog and the Vulture.*

**A** Dog scratching in the Earth to get up the Bones of Dead men, found a Treasure; and because he had in this offended the Gods *Manes*, they imprinted in him a violent Passion, or Covetousness after Riches; that by this Punishment, he might make satisfaction to the Religion he had profaned. For they made him so carefully watch this Gold, that he lost all thoughts of eating; and by degrees consuming away, pined himself to Death. On whom a Vulture afterwards standing, said thus; O Dog! here thou lyest as thou deservest, that born on a Dunghil, and bred up with scraps, couldst on a sudden covet to enjoy the Riches of a King.

*This may not improperly be applied to Covetous Men; and to those, who without regard to their mean Birth and Education, aspire after great Riches and Dignities, not knowing how to use them. Avarus suus sibi Carnifex est: The Covetous Man is his own Hang-man. By the Gods Manes, Phædrus is supposed to mean, The Souls of the Dead, separated from their Bodies. Hence we see on old Roman Monuments, Diis Manibus inscribed. Others conceive them to be the Genii which those Heathen thought did not forsake the Bodies, even when in their Graves. Virgil in his 3. Æneid. says,*

*Quid miserum Æneia laceras, jam parce Sepulto;  
Parce pias scelerare manus.*

F A B.

## F A B. XLIX.

*The Fly and the Ant.*

**B**Etwixt the Fly and the Ant, there once hap-  
 pened this Contest : I, said the Fly, am No-  
 ble, thou a Clown ; I raise my self by my Wings,  
 am carried aloft into the Air, and view the spaci-  
 ous Regions of the World ; whilest thou creepest  
 on the ground, and only movest about thine own  
 home. I enjoy my self sporting amongst the best  
 Company ; But thou liest sculking in Holes

and Caverns of the Earth: On poor grains of Corn thou feedest, and cold Water is thy most comfortable Liquor. In Palaces I with Princes feast, there quaff the choicest Wines, and there I spend my time in Ease and Pleasure. On the other side, the Ant modestly answered, I boast not of my high birth, but am well satisfied with my extraction: Thou, exposed to danger, rovest about the World; I in safety keep within my narrow limits. With Water and Corn I please my Appetite, better than thou canst with all thy delicate Food. I live contented with my condition, and provoke none to be my Enemies, but am kindly looked on by all ranks of People, being allowed of them to be the very Pattern of Laborious Industry. Thou as a vexatious Creature livest in continual Fears, for as a common Enemy thou art hated of all. In Summer I remember to lay in a Stock of Provisions against the Winter: The want of which provident Care, makes thy life but of a short date, for at the first approach of ill Weather, thou dyest of Hunger and Cold.

*We should modestly live contented with what Providence has bestowed on us, without despising others; who, tho they seem to move in a lower Orb, enjoy perchance more solid happiness, being content in their Stations, than the greatest Princes, who are continually subject to Cares and Vexations. The Spaniards say, El que vanamente se alaba, su vana alabanca se torna en nada. He who foolishly praises himself, his vain Praise turns to nothing. But very proper is the Latin Adage: Qui quæ vult dicit, ea quæ non vult audit.*

*He*

*He that speaks what he has a mind to, shall hear what he has no mind to. And Seneca says, Non esse in parvis commodis, sed sine magnis incommodis vitam beatam. That a happy Life does not consist in having some small Conveniences, but in being free from great Inconveniences. And the Wise man says,*

*Vade a Formicam, o Piger. &c. Prov. 6.6.*

## F A B. L.

### *The Sheep and the Dog.*

**T**IS Reported that when all Creatures had the use of Speech, the Sheep thus argued with their Master: We admire Sir, said they, that to us from whom you still receive the Benefits of Wool, Lambs and Milk, you should be so unkind to allow nothing but what we can pick up, with trouble, from the Earth; whereas to the Dog, who affords you nothing of all these advantages, you bestow a Liberal share of Meat from your own Table. When the Dog heard this, looking with indignation upon them, Am not I, said he, your Guardian, who defend and protect you, ungrateful Creatures, that Men steal you not, nor the Wolves tear and destroy you? For should I neglect my Care of you, you could not go out to feed in your Pastures, but in fear of perishing by your Enemies.

*This Fable is related by Xenophon, in his 2d Book of the Memorable sayings of Socrates, to show that the Sheep cannot feed in safety when the Shepherd is wanting. And that the People are void of Security, and fit for nothing, where they are*

*are not Governed and kept in good Order by the Authority of a Prince. It likewise hints at the unthinking and ignorant Rabble, who are often murmuring at the idle Lives of their Governours.*

## F A B. LI.

*The two Kinsmen going to Law.*

**A** Dispute arising between two Kinsmen about a summ of Money, which both laid claim to, and neither of them willing to yield to the other, they resolved to decide the matter by Law. So after great Threats on both sides, how much they would spend rather than lose their Rights, they applyed themselves to the Lawyers; and then the War was soon declared. But e're their Advocates began to plead, one of the Clients considering with himself, called his Adversary aside, and whispering in his Ear, 'Tis not at all, said he, for our Credits, that we, who are by Nature so straightly bound to each other, should by Money be divided, and made Enemies. Pray consider that the Event of Law is as uncertain as that of War: 'Tis in our power to begin it, but not to bring it to an end. Our whole difference is about a hundred Staters of Gold, and if we proceed on in our Suit, we may spend double the summ before we shall have concluded it, amongst our Advocates, Solicitors and Clerks, also in procuring the assistance of Friends and Witnesses. All these must be waited on, complemented, and see'd; Besides we must be continually trotting about with innumerable Cares and Vexations attending us. And then at last, he  
who

who shall get the Victory, let him sit down and make the best Reckoning he can, he shall find himself a Loser. Is it not therefore better we should open our Eyes in time, before we put our selves into the Clutches of these Vultures? And that we should divide the Money that would fall to their shares, who will never thank us for it? Resolve therefore to quit half your pretensions, and I will do the like; Thus shall we both be saviors, and preserve our Friendship, which otherwise would soon expire, and thus shall we shift off an unspeakable Trouble from us both. Which proposal if you still refuse to accept, I will leave the whole matter to your own Conscience; use me as you please; for I had rather my Friend should have my Money, than these unsatiable Harpyes; and shall gain enough in saving my Credit, keeping my Friend, and avoiding all the Troubles and Vexations dependant on such a Law-suit. The Truth of the thing, together with the Frankness of his Kinsman, so much took with the Adversary; that they soon put an end to the Difference by themselves; To the great displeasure of all their Lawyers, who were heartily vex'd to lose so good a Prey.

*I wish such men would study to imitate the Prudence of these two Kinsmen, as are ready to go to Law on every frivolous occasion; since most of our Law-suits bring more Trouble and Charge than Profit, even to the Victors themselves. Better is it therefore for any Man to lose some part of his Just Right, than for the Expectation of a small advantage, to pull on his own Head such endless Troubles and Vexations.*

F A B.



## F A B. LII.

*The Sick Kite.*

**T**HE sick Kite seeing her Mother express great sorrow for the danger she appeared to be in, Suppress dear Mother, said she, your Passion, and rather pray to the Gods on my behalf, that I may be restored to Health. Alas, my Child, said her Mother, How canst thou expect Favour from the Gods! For which of them is it, whose Altars thou hast not defiled, and impiously snatched from them their Sacrifices?

*God listens to the Zealous Devotion of Good Men, but slights and rejects the Prayers of such as are hardened in their Wickedness, and have contemned him. A French Author says, Qu'il arriue difficilement, que celuy qui n'a fait aucune chose que vivre mal, ait l'avantage de bien mourir. It rarely happens, that he who has always lived an ill course of Life, should make a good End.*

O quam falluntur sua qui juvanda Tonanti  
vota putant; cum sint pectore nata malo.

## F A B. LIII.

*The Ass and the Boar.*

**W**ith very reviling Language a Boar being provok'd by an Insolent Ass, Thou dull Animal, said the Boar, looking disdainfully on him, thou deservest a severe chastisement for thy ill Tongue; but I corn to give it thee; Therefore Scoff on, since thy Sottishness allows thee

E this

this Liberty, and makes thee beneath both my just indignation and revenge.

*We should strive when we hear things that displease us, and spoke by contemptible Persons, so to moderate our Passions, as not to make returns in scurrilous Language, because it may be of greater Credit for us to pass them by with Scorn.*

Non Mostrâr tuo valor con gente vile.

*Use not thy Valour on an ill-bred Clown.*

## F A B. LIV.

### *The Wood and the Country-man.*

**I**N those times when Trees could speak, came a Countryman into a Wood, desiring liberty of the Trees to let him make a Handle or Helve amongst them, for a new Instrument he had invented, called a Hatchet; which the Wood courteously granted. But the Man having compleated his Hatchet, first began to cut with it the Boughs and Shrubs, and then to hew down tall Trees. But when they perceived this Destruction come upon them by their own free leave, they all were troubled. This, said an old Oak to the rest, is but a just punishment fallen upon us, who by our rash and inconsiderate Gift to Man, have pull'd this Mischief on our own selves.

*When an Enemy asks a Favour of us, we should consider whither or no the Thing, if granted, may not be used by him to our prejudice.*

Non dar favore a chi puo farti oltraggio.

*Give not to him thou know'st to be thy Foe,*

*Lest by thy Gifts he work thy overthrow.*

F A B.

F A B. L V.

*The Hart and the Vine.*

**T**O escape the close pursuit of the Hunters, a Hart hid himself under the thick Branches of a spreading Vine, where he lay lurking till the Hunters were passed by; and so soon as he thought himself secure, he began to eat the Vine Leaves, with which making a rustling noise, it raised in the Hunters a Curiosity of searching what it might be; imagining it some Wild Beast hid under

der those Leaves ; and hasting back to the place, they discovered the trembling Hart, whom they with their Spears kill'd : But as he was dying, I most justly, cryed he, suffer this Death, that so ungratefully abused and tore my kind Preserver.

*Those who against all sense of gratitude injure their Benefactors, and violate the Rules of Hospitality, deserve no pity when they suffer a due Punishment of their Crimes.* Pleroque homines esse videmus, says St. Jobn. Damascene, qui postquam beneficiis affecti fuerint, eos a quibus ea acceperint, perinde ac Mancipia contemnant, superciliaque adversus eos attolunt. *We see most men of that temper, that after they have had favours conferred on them, look upon their Benefactors as Slaves, and behave themselves scornfully toward them.*

Divina ingratos homines ulciscitur ira.

## F A B. LVI.

### *The Worm and the Fox.*

**A** Contemptible Worm that pretended to Physick, appearing out of the Earth in a great Assembly of other Creatures, boasted on this manner ; I, Noble Auditors, by my long Study and Search into the Secrets of Nature, and by the great knowledge I have acquired in my Travels into the Subterranean Parts of the World, as well as here above, do understand the true Vertues of Minerals, Roots and Stones ; as also of all Herbs, Plants and Flowers, so that I am able by my Catholick Medicine, which I prepare according

ing to Art, to Cure all Diseases, Maims, and Imperfections whatsoever. In a word, I may without Vanity say I should be sorry to be thought of less Skill than the Famed *Æsculapins* himself. Whosoever therefore would reap the benefit of my Labours, let him make hast hither, before I leave this place, to make some other Country happy by my Practice therein. To the boasting Harangue of this Vain-glorious Quack-salver, the Fox with great attention listened, and it being finished, he looking on him with contempt, made this Answer: Which way, said he, thou Ignorant Emperick, wilt thou be able to do these Wonders to others, who art thy self both Blind and Lamè, and canst supply neither one nor other of these thy own Defects?

*This aims at the impudent Roasts of many Pretenders to Physick; and shows that what cannot be proved by good Experience, ought to be but of very little Credit. And thus our pretending Chymists will undertake to make Gold by the Philosophers Stone, whilst they at the same time are clad in Rags, and perish with Hunger.*

## F A B. LVII.

*The Wolves and the Sheep.*

**A**FTER a long War between the Wolves and Sheep, they made a Solemn Truce for a term of years, and gave Hostages on both sides for the keeping it inviolable. The Wolves sent their Young ones on their parts, and the Sheep, in exchange, delivered into their Custody their

E 3

Dogs,

Dogs, who were to remain with them till the Expiration of the Truce. But the young Wolves being separated from their Damms, began to howl and cry, which the old Wolves hearing, took thereupon an occasion most perfidiously to break the Truce, yet pretending the Sheep were the Aggressors by their ill usage of the Hostages in their hands, and then falling on the innocent Sheep, committed all manner of Hostilities and Depredations amongst them. For they, in this Distress, wanting the Dogs, who had ever been their faithful Guards to defend their several Flocks, were in a short time all miserably destroyed by the Wolves, their inveterate Enemies.

*It is a madness in any men to deliver up their Guards as Hostages, or to put their Castles and Cittadels, into the hands of their Enemies, who no doubt would never cease spoiling them, when they should see them thus deprived of all manner of Safe-guard.*

## F A B. LVIII.

### *The Wolf, the Fox and the Apes.*

**A** Wolf almost famished after a three days fasting, met in his progress up and down the Woods a Fox, whom seeing so fat and sleek, he admired, asking him how in such terrible weather, being the depth of Winter, he could find such plenty of Food to keep him in so good plight. The Fox pointing towards an Apes Cave, Thither, said he, am I often invited, and there always welcom, when I fail of good success in  
my

my hunting for Prey. And saying this, he offered the Wolf some Fragments of his Meat brought from thence, which the Wolf soon devoured; but they only serving to whet his Appetite, in order to a better Meal, he begged the Fox of all Loves, to tell him by what means he might insinuate himself into the favour of this Ape? That, answered the Fox, requires no great Art to do, if you can but frame your self to Lying. He thinking this no difficult matter, ran eagerly to the Den, where he was no sooner entred, but his Nose being Saluted with a very unsavory smell. O insufferable, cryed he, What a stinking place is this? And looking forward, he saw the Old Ape fondly hugging her deformed Young. Here forgetting the Crafty Foxes advise, Well, said he aloud, in all my life time did I never behold such ugly Creatures as these. And as he was going nearer to them, they all at the same moment leaping violently on him, with great fury tore him; one hanging on his Nose, another on his Neck, the rest on all sides Persecuting him, that the wretched Wolf with much difficulty got clear of them; and escaped with Life. At his return he found the Fox, to whom he gave a full account of his reception. I do not wonder at it, said the Fox, because you speak truth at your very going in, when I so straightly charged you to lye. Do you not think I have the Senses of Smelling and Seeing, as well as your self? And yet I told her at my first visit, that I was infinitely pleased with that comfortable Odour, and sate me down, as if in some room made sweet with delightful Perfumes. Then called her Beautiful Lady, Mother

of a lovely and hopeful Off-spring. Besides, I was careful all Supper-time, not unwarily to let slip from my mouth any imprudent Truth. Which method had you been as careful to have observed, you would not have been so ready to perish for Hunger as you are at this moment.

*The Ape in this Fable does naturally enough express such as are Lovers of Flattery; but methinks more particularly two sorts of men, both of them much addicted to Vain-glory, and delighted in hearing their own praise, yet otherwise persons of great Desert, these are men of Learning, and men of Arms: to many of whom, as my Author observes, nothing is more uneasie and unpleasant than to hear the Truth freely spoke of them.*

*E-di giudicio assai manca e fallisce  
Chi suol fede prestare a finta loda. Ital.*

*He must want Sense, and Eyes to see,  
Who Credit gives to Flattery.*

## F A B. LIX.

### *The Sow and the Wolf.*

**W**Hilst a Sow was in the Pangs of her Travail, she was thus civilly accosted by a Wolf; You may securely, Dear Sister, said she, bring forth your young, for I, out of the due respect I owe you, will be your Guardian in this time of Necessity, and take care both of your self and young ones. The Sow told her she had no need of her officious assistance: But if, added she, you will show your Civility to me, I entreat you in Modesty to withdraw, for the greatest service you can



can do me is to be gone, since I have ever esteem-  
ed the Wolf's friendship to be best at a distance.

*We ought not to accept every plausible offer of kind-  
ness, for many are ready to Complement us with  
their officious services, not for our Profit but their  
own. Fictæ amicitia non est fidendum.*

## F A B. LX.

*The Thief and the Dog.*

**B**Y the barking of a Dog, was a Thief disturb-  
ed in his work, as he was breaking into a  
House, he therefore to quiet him, offered him a  
Piece of Bread: Ah Treacherous Thief! said the  
Dog, wouldst thou bribe me with that, to make  
me cease my barking? No, I'll not betray my  
Master, shouldst thou now feast me here to night:  
For all thy bounty to me, is but to stop my  
Mouth till thou robst our House, and then where  
shall I dine to morrow? And who shall relieve  
me hereafter when I shall be starving for Hunger?

*This gives us a Caution, that for a small profit,  
we lose not a considerable benefit: And to beware  
of giving credit to every one that speaks us fair,  
for many such there are, who at the same time are  
only designing to cheat us. Non Facta, sed Con-  
silia spectanda, We are not only to consider mens  
Actions, but their Drifts. To which also alludes  
that saying of the Civilians.*

*Tolle voluntatem nec erit Discrimen in actu.*

*Which Sentence is explained in Plato's Banquet,  
but more at large in A. Gellius. Lib. 17. Cap.  
20.*

F A B.

## F A B. LXI.

*The Frogs desiring a King.*

**W**HETHER under an *Anarchy* or *Democracy*, I will not positively affirm, The Frogs in a great Lake grown wanton, resolved unanimously to Petition *Jupiter* to give them a King to Rule over them: Which request seeming ridiculous, he at first hearkened not to it, but they not discouraged, persisted in their Devotions, still begging a King. Till *Jupiter* tired with their importunity

importunity, cast down amongst them a Beam of an extraordinary bigness; the fall whereof into the Lake, struck such a terror amongst the Frogs, as caused them to make their first approaches with Fear and Trembling; but seeing him continue mild and peaceable, they made, with more assurance, their next Addresses towards him, paying him all due Honour, at a less distance. At last, when they found it to be only a Log, they threw aside all manner of respect, leaped upon it, and made their King their sport and scorn. This caused the Frogs to renew their Prayers to *Jupiter*, to send them a Valiant and Active King: He to answer their desire, gave them a Stork, who with great Majesty walking about the Lake, soon curbed the unquiet Spirits of those his unsatisfied Subjects; which obliged them privately to complain to *Mercury*, beseeching him to implore on their behalves, the favour of *Jupiter*, in this their Distress, but he would not hearken to them. Under this Tyranny therefore have they ever since groaned, for *Jupiter* would never grant them any redress, which constrains them to keep up in their holes all day, seldom stirring out till evening, that the Stork takes Wing to fly to his Nest, and then they appear abroad with hoarse Voices, renewing their old Complaint *ἄεκακονέξ, καὶξ, καὶξ*, but to no purpose, for *Jupiter* has resolved, that they who cannot be content with a Merciful King, shall suffer by a severe one.

*When the Athenian Commonwealth had long flourished, under a Democratique Government, by the Laws of the Wise Solon, the People on pretence of Liberty*

*Liberty, threw off their old Bonds; Then being divided into Parties and Factions, Pisistratus the Tyrant set up himself by his cunning Arts; for so soon as he had made himself Master of the Cittadel, he held the Government for the space of three and thirty years. Of whose Tyranny when the Athenians complained, Æsop spake this Fable to them. Which also shows, that the Common People are in their Humours like these Frogs, for when they have a Mild and Gracious King, they are murmuring against him, as too easie and remiss in his Affairs: And the Vigorous and Active Prince, they esteem a Tyrant. The true reason of which is, because they are soon weary of things present, and still restless till they see those which are new.*  
*Ἰαυεὶν, ὀχλὸς ἐστίν, ἐκ ἔχει τὸ νοῦν. Res violenta Turba est non habet autem Mentem. A Multitude is an unruly thing, without all manner Prudence and Foresight.*

## F A B. LXII.

*The Thief and the Sun.*

**T**HE Neighbours of a certain Thief were about to recommend a Wife to him, but Æsop observing their intention to gratifie so ill a Man, dissuaded them by this Example: On a time, said he, the Sun falling in Love with a Beautiful Woman, had a mind to Marry her; at which the several Nations of the World finding themselves aggrieved, resolved to prevent it, and to that end sent Ambassadors to Jupiter, beseeching him he would not suffer the Sun to Marry, for as they alledged, it would be to their great detriment.

*Jupiter*

*Jupiter* in a passion asked them, Wherein this Match could result to their inconvenience? To whom one of them, with humble submission, answered, We have now, Great Sir, but one Sun, and he alone, in Summer time, heats and scorches us to such a degree, that we are almost burnt with his Fiery Rays; what then would become of us, should he have Children like himself?

*Ill men ought not to be encouraged, but rather expell'd from the Society of the Good.* Multi sunt ita amentes ut malis propriis gaudeant.

## F A B. LXIII.

*The Gamester and the Swallow.*

**T**Here was a dissolute Young man so great a Lover of Gaming, that he had consumed all his Patrimony, his ready Coin, and his Goods, at Play, leaving himself nothing but a thred-bare Suit, and an upper Garment, to defend him from the Cold. This Man seeing on a time a Swallow, that was come much earlier than ordinarily they do, the Winter not being quite past; and having no other Moveables left to venture at play; Well, said he, since I see the Summer come, I'll sell this superfluous Garment for Tools to work with, which he did, and quickly play'd off the Money. But the Cold Weather afterwards returning, this miserable Gamester, when almost starved to death, seeing the same Swallow, who was likewise ready to perish with the Cold; Curse on thee, said he, thou Mischievous Bird, whose unseasonable coming has ruined both thy self and me.

*Things*

*Things done out of their proper time, are not of long continuance.* Alceator, quanto in arte est melior, tanto est nequior.

*Tho' of his Trade a Gamester best may be,  
Amongst Good Men the worse esteem'd is he.*  
Maturo consilio ac deliberatione qualibet in re opus est, nihilq; temerario animi motu attemptandum.

## F A B. LXIV.

*The Pigeons and the Hawk.*

**B**Eing tormented by the frequent Assaults of a Kite, upon their Young ones, the Innocent Pigeons chose a Hawk for their King, but he exercised his Regal Authority over them more like a fierce Enemy, than a Father of his Subjects. For under pretence of punishing some of them for their faults, he most cruelly devoured both old and young, that they soon repented them of their Election. And complaining amongst themselves, Alas, said they, It had been better for us to have endured the slight vexations of the Kite, than to have pulled this inevitable Destruction on us all.

*No man should be so displeased with his Condition, as striving to mend it, he should indanger the making it worse. The Emperour Justinian says,* Licet Lex imperii juris solemnibus Imperatorem solverit, nihil tamen tam proprium imperii est, quam Legibus vivere : quapropter Tyrannorum contra Tyrannos sollicitanda non sunt auxilia. *Lib. 6. C. tit de testam.*

## F A B. LXV.

*The Cuccow and the Small Birds.*

**A** Cuccow asked the small Birds why they made such haste from her, sheltering themselves in Hedges and Bushes whenever she appear'd? Because, answered they, you are so like the Hawk, our Mortal Enemy, whose sight we always dread: For by your Shape, you must needs be of that Species, and therefore we cannot but have a suspicion of receiving Mischief by you.

*Plutarch tells us this Fable speaking of Licias, the Tyrant of Megalopolis. And advises to beware of those who are descended from a Bloody Family, and whose actions give us a suspicion that they would be exercising Cruelty over others.*

## F A B. LXVI.

*The Fox and the Dragon.*

**A** Fox digging in the Earth, to make his several Appartments and Salleys, pierced one of his Holes so deep, that he came to the Den of a Dragon, the Guardian of a hidden Treasure there, whom so soon as the Fox saw, Sir, said he to him, I beseech you, in the first place, pardon my Inadvertency and Rudeness, and then, if you can but conceive what small occasion I have for Money in the course of my life, I beg you would not take it ill if I ask what profit you may reap  
of

of all this Trouble? and what great reward can tempt you thus to deprive your self of sleep, and to pass all your days here in the horror of Night and Darknes? Alas, I have none at all, answered the Dragon: But *Jupiter*, the greatest of the Gods, has given me this in charge. Do you then, demanded the Fox, make use of none of this Treasure? nor dispose of any part of it to your Friends? No, replied the Dragon, for so it has pleased the Destinies to order it. Then give me leave to tell you, proceeded the Fox, and pray be not angry with me; He that is of your temper, and under your Circumstances, was born, no doubt, with the Curse of the Gods on his Head.

*Since thou must go in a little space of time thither, where so many are already gone before thee, Why, through a strange blindness of Spirit, art thou so industrious continually here, to disquiet and torment thy self? 'Tis to thee, O Covetous Man, I direct my Discourse; To thee, I say, who art the Joy of thy Heirs and Relations, who grudgest the Gods their Incense, and thy self thy proper Nourishment. Who art sad and Melancholly when thou hearest the sweet sound of the Viol, and grieved at the Harmony which other Musical Instruments bring thee. From whose very Heart the charge of Necessary Food fetches troubled Sighs and Groans. Who, to augment thy Wealth penny by penny, dost daily provoke Heaven to thy Destruction, by thy Thefts, Cheats, and impudent Perjuries. And who takest a provident Care to reduce into a small Compass the Expence of thy Burial, lest Libitina, Goddess of Funerals, should get any thing by thee.*

F A B.



## F A B. LXVII.

*A Sheep and its Shepherd.*

**W**ithout noise or murmuring did an innocent Sheep suffer herself to be dragged away by a Wolf, from whom, by great fortune, she after a while escaped : But being another time seized by the Dog, she cried out so loud, that the Shepherd hearing, ran in haste and rescued her from him. Of which clamour the Shepherd asking the reason, she having endured the Wolves outrage to her with all that patience ? I was more troubled, answered she, to be seized by the Dog than by the Wolf ; for the Wolf is naturally our Enemy, but the Dog is the pretended Guard both of your Flocks and House, and for that reason I took it so ill of him.

*This shows how bainous the Injuries are, which we receive from the hands of those, from whom we expect Friendship and Protection.*

## F A B. LXVIII.

*The Lioness and the Fox.*

**A** Lioness being upbraided by a She-Fox, that she was not Fruitful, bringing forth but one young at a time ; answered, 'Tis true, but what I am then delivered of, is a Lion.

*Excellence consists not in Quantity, but Quality.*

## F A B. LXIX.

*The Old Man and Death.*

**G**Roaning under the weight of a heavy burden of Wood, which he was bringing home from the Forrest, came a poor Ancient Man, whose strength and spirits being almost spent with the tediousness of the Journey, and greatness of his load, he threw it down in the middle of his way ; and sitting on the ground, in the very anguish of his Soul, he called often on Death to

to come to him ; when behold Death in an affrightful shape appeared, asking what he would have, that he called so earnestly on him ? The good man trembling with fear, thought fit, at that time, to dissemble the matter ; I only wished, answered he, for your coming to help me up with my heavy Faggot.

*Many dare wish for Death, and seem to condemn it, who are yet affrighted when 'tis represented to them in imminent Dangers. Plerique inter mortis metum, says Seneca, & vitæ tormenta miseri fluctuant, & vivere nolunt, & mori nesciunt. Many wretched Men struggle between the Fear of Death and the Torments of an unhappy Life ; they are unwilling to live, yet know not how to dye. Benche stia vn' Huomo in gran pericolo, say the Italians, non mai vorria morire. Tho a Man happen to be in great affliction, yet will he not be content to dye. Melior est canis vivus, Leone mortuo.*

## F A B. LXX.

*The Ass, the Ox, the Mule, and the Camel.*

**F**OUR slavish Beasts, an Ass, an Ox, a Mule, and a Camel ; all under the same Circumstances of Misery, were making their Complaints one to another of the hard fortune, to which they, above all other Creatures, were subject in this World, being compelled almost to a continual Slavery. But afterwards they comforted themselves as well as they could, with what they hoped would come to pass : And to this purpose, the Grave

Ass, having a while conferr'd with the Mule, expressed himself; it being supposed therefore to be the sentiment of them both: After all these Labours, my Friends, said he, I doubt not but to see the day, when I shall have this Pack-saddle thrown off my back, and shall end my life in ease and pleasure; thus from a Porter I shall become a Gentleman. The Camel and the Ox having considered the Gifts, Nature had bestowed on them, and how well they had deserved of their Master: Surely, said they, we shall no longer be made to drudge as we have been; for we have sufficiently purchased by our past Labours and Sweat, all the Meat wherewith we shall be sustained to the end of our Lives, so that we may well hope to pass the rest of our days in Plenty and Felicity.

*Let none admire too much at this Ass and his three Comrades, for they have many Brethren amongst us Men, so great Lovers of Idleness, that forgetting they were born to an industrious Labour, can have no thought but how they may avoid all manner of Trouble, and spend the remainder of their Days in Sloath and Luxury. The meeting together of these four dull Animals in my Fable, brings to my memory the old Adage, Similes cum similibus facillime permisceri, atque eosdem nullo negotio convenire. But I must put all those of their Lazy Inclinations, in mind of the saying of a Wise man, Μοχθεῖν ἀνάγκη τὰς εὐλογίας εὐτυχεῖν. Laborare necesse est eos, qui volunt esse felices.*

*He who ever hopes to thrive,  
Must by industrious Labour live.*

F B.

## F A B. LXXI.

Prometheus and Epimetheus, *Peopling the World.*

WHEN the Gods had given directions to the Sons of *Japetus*, for their making Men of Clay, to People the Earth, 'tis reported that *Prometheus* applyed himself to his Business, with great Care and Circumspection, diligently considering every thing he did, till he had perfectly compleated the Frame of Man; in which important work he proceeding thus slowly, his number of Men was but small. Whilst *Epimetheus* made quicker dispatch, huddling up a great multitude in a short time, for he used neither study nor care in his Works, whereas in those few which the diligent *Prometheus* formed, no industry was wanting, nor any prudent fore-thought for the contriving all things, as I may say, with proper Symmetry, and in a perfect Harmony. Of which Men thus finished by him, are all those admirable Heroes, so highly celebrated by Antiquity for their Wisdom and Virtue. But of those numbers which came out of *Epimetheus's* Workhouse, the most part were Lame, Weak and Defective, in some or other of their Faculties. They wanted Prudence, Constancy, Moderation, Justice, and even Humanity too. And as Children do very often retain some of their Parents Infirmities, so may you observe in these, a Precipitation in all their Actions, and a Hurrying of their Words, without consideration of what they do or say,

F 3

and

and then perchance they grow sensible of their Errour, and strive to correct themselves. Which are Periphrasis's of *Epimetheus's* Name.

*This Fable shows that the greatest part of Men are Foolish, Wicked, and Inconsiderate. It also verifies the old saying, Omnia esse preclara rara, that all Excellent Things are scarce.*

## F A B. LXXII.

*The two Cocks.*

**F**OR the Sovereignty over the Hens of a Village, two Cocks fought briskly together, till one of them finding himself not able longer to resist the Power of his Enemy, ran away and hid himself, whilst the Conquerour flew upon the top of a House, to proclaim his Victory over all his Dominions. But an Eagle by chance hovering thereabouts in the Air, and perceiving so fair a Mark, stooping suddenly down, seized him in her Talions, and carried him away. The vanquished Cock thrusting accidentally his Head out of his Hole, was a Spectator of his Adversaries Catastrophe, at which he heartily rejoycing, came forth among the Hens, and had the sole enjoyment of them without Rival.

*Let no man be too Arrogant after he has had good Success in his Affairs, because there is nothing certain in this World, and we often see Men high and prosperous one day, and the next thrown down into the lowest Pitch of Misery.*

## F A B. LXXIII.

*The Bees and Jupiter.*

**T**HE Bees presented to *Jupiter* a Vessel of Honey, with which he was so well pleased, that he bad them ask him what they would, and it should be granted them. Most mighty *Jove*! said the Bees, we humbly beseech you to grant us that power against our Enemies, that when men shall attempt to rob our Hives of the Honey, we gather with so much pains and industry, that if we wound them with our Stings, they may dye without remedy. *Jupiter* hearing this unreasonable request, and having a greater love for Mankind than for the Bees, No, answered he, very angrily, but if when Men come to your Hives, you shall dare to sting them, you your selves shall presently dye; for losing your stings, that shall also prove the loss of your Lives.

*We often find, that the Mischief we wish to our Enemies, falls on our own Heads. This Fable also shews, that the Gods are not pleased with too unreasonable punishments afflicted on Men, according to that Sentence of Herodotus, in his Melpomene. Ὅς ἀεὶ αἱ λίω ἵκετ' ἰ πικρὰς ἀπὸς θεῶν ἐπιδοιοι μύονται. Quod scilicet nimis, vehementes animadversiones a Dijs odiosæ sunt, And another Author says excellently, Injuria, sanctiss. pientissimiq; fit Numinis Majestati, Sceleratis precibus; easq; in maliciose Precantibus capita retorquet.*

F A B.

## F A B. LXXIV,

*The Oak and the Reed.*

1



74

**T**Here happened once a dispute between the Oak and the Reed, of their Honour, Firmness and Constancy ; in which many unbecoming Speeches passed on both sides, till the Oak growing angry ; Thou Despicable Weed ! said he, Thou poor Upstart ! that hast the Confidence to Word it with me, who with a strong unshaken Body, for many years, have stood here firmly planted,



planted, with my Root deep in the ground, whilst thou sprouting out of the Mud, there stickest with thy feeble Body, obliged to bow with every blast of Wind, nay, with every breath of Air; and then for all this presumption, thy haughty Head is made to stoop and kiss the Dirt. The proud Oak boasting on this manner, put to silence the Modest Reed, who had no mind to prosecute this imprudent Quarrel, but waited a fitter opportunity to upbraid him. When straight a violent Storm arose, making great Destruction wherever it came, which the sturdy Oak bravely resisted a great while, but was at last forced to give way, and was torn up by the Roots; while the humble Reed by its submissive yielding endured the whole fury of the Storm. And afterwards would often laugh at the great Insolence of his Presumptuous Adversary.

*Wise and Vertuous men should establish such an equality in their Souls, as not to suffer themselves to be torn up by any Storm of Adversity, when by a small yielding they may be able to endure the shock. Nor should they be carryed above their due Limits of Modesty and Sobriety, when their Affairs succeed to their Desires. But by the Allegory of our Fable, we are advised to bow and yield every way to what we cannot certainly oppose. When Phocion counselled the Athenians not to resist Alexander, but give place, for the present, to the violent Torrent of his Conquests, he could not justly be blamed for want of Valour or Manly Resolution. For how could he be taxed with Cowardice, who suffered Death with so much slight and scorn of it? He therefore that would live safe, must*

*must thus bend and suit himself to the occasion, like the Reed, by which he shall continue his Root firm and durable, when the Storms shall blow; whilst the proud stubborn Oak that refuses to be pliant, shall be torn up, and his place no longer known. Let the Examples of this Tree and this Reed teach us not to oppose an over-powerful Enemy, but to avoid with all our Art his several Attacks, by which we may continue firmly rooted in our several stations. Potentiori non reluctari expedit, Faern.*

## F A B. LXXV.

*The Lamb and the Wolf.*

**A** Lamb looking out of his Window, and seeing a Wolf pass by, called him Cruel, and Murderous Beast, and gave him other reproachful Language. Ah poor Wretch! said the Wolf to him, I am not offended at thy Abuses; nor is it thou, but that secure place wherein thou art, that injures me.

*Time and Place do often give very inconsiderable Persons courage to insult over their Superiours. Fortes & Magnanimi sunt habendi, says Cicero, Non qui faciunt, sed qui propulsant injuriam, They are to be esteemed truly Valiant and Magnanimous Men, not who do an injury, but who pass it by.*

## F A B. LXXVI.

*The Ape and the Fox.*

**S**ome discontented Beasts, in a great Assembly, consulting together to make them a King in opposition

opposition to the Lion, preferr'd the Ape to that Dignity, because of his admirable Activity in Darning. But the malicious Fox, envious of the Honour was done the Ape, and having seen a piece of flesh in a Toil, Sir, said he to him, Be pleased to go with me to a certain place, and I'll show you a Treasure, for to you, being our King, justly all Treasure-troves belong : Then carried him to the Net, where he immediately intangled himself, whilst the Fox standing at a convenient distance, was safe, and in scorn, laughing at him : O thou fool ! said he, Because Fortune favoured thee, and Fools flattered thee, thou hadst thought thy self fit to have the rule over all other Beasts, but thou seest how thou art mistaken, that wantest Sense to govern thy own self.

*Many Men rashly undertaking great Things, run themselves into Misfortunes, for which they are despised, and perhaps ruined. But some think this Fable was designed by Æsop, to expose the Folly of the Vulgar, who many times in their Elections, will have a greater regard to one man for his Graceful Personage, than to another for the most excellent Endowments of his Soul.*

## F A B. LXXVII.

*The Grasshopper and the Owl.*

**A**Lmost all Day had a Grasshopper with his chattering noise disturbed a sleepy Owl, whose Nature is to search abroad by Night for her Meat, and sleep from Day-break till Twilight, in some hollow Tree. The Owl civilly entreated him

him to forbear his singing, or remove farther off, but he regarded her not. She then desired him a second time, not to give her that disturbance ; But he still continuing cross, rather made the louder noise. When the Owl saw no Arguments could prevail, and that he slighted all she could say, she used this Stratagem to revenge herself on that vexatious Insect. Since you will not let me sleep, said she, with your Pleasant Tunes, which methinks are so melodjous, they resemble those which *Apollo* plays, when he charms the Gods with his Harp ; I have a mind to indulge my self with some of that Nectar my Mistress *Pallas* lately bestowed on me. If you care to taste it, come hither and we'll remember her good Health together in it. The Grasshopper who had sang himself drie, and heard his sweet voice so much commended, hopped briskly towards the Tree ; but when the Owl saw him so near, slipping out of her hole, she flew upon the affrighted Creature, and kill'd it. Thus he by his Death gave her the silence, which in his life time, he so scornfully refused her.

*They who are not courteous towards others, receive sometimes a just reward of their ill temper. Humanitas, & gratior, & tutior.*

## F A B. LXXVIII.

### *The Fisher that played on his Pipe.*

**A** Fisher not very expert in his Trade, that had observed many great Shouls of Fish in the Sea, taking his Net and a Pipe, he went to the

the Sea-side, where sitting on a Rock, he played upon his Pipe with his utmost Skill, expecting by his Musick to have allured the Fishes out to him. But finding that did him no good, he laid aside his Pipe and threw in his Nets, in which as he drew them to the shoar, he perceived a great number of fishes leaping. You may leave off your capering, said he, ye perverse fishes, for when I Piped to you before, and would have had you Dance, you then refused, and now I have done, you begin your Jig.

*Those things are best done, and are most acceptable, which are timed in their proper Season. This Fable was made use of by Cyrus (as in the first Book of Herodotus) when he pardoned and took into his protection the Æolians and Ionians, whom he had formerly solicited against Croesus in vain, and they came afterwards of their own accord, submitting themselves to him, under those Laws by which they had before been governed.*

## F A B. LXXIX.

### *The Cuckow and the Nightingale.*

With great Arrogance was a Nightingale scorned and derided as an ill Singer, by a Cuckow, who had the confidence to vye with her for the Mastery, appealing for Judgment in the Case to an Ass, who happened to be present, and readily offered himself to decide the Difference. So soon then as the Challenge was accepted, the Cuckow first began, and long continued his repeated Note : But the Nightingale, not doubting of the Victory, only  
gave

gave a short Specimen of her Voice and Skill, wherein she shewed a most admirable and delightful variety ; and then they both waited the Asses Determination, who quickly gave his Suffrage in favour of the Cuckow, she having sung longest and loudest.

*Such admirable Judgments may we too often see, where the worst things please, and the best are rejected. And thus are many Ignorant and Unworthy men for their confidence and noise advanced to places of Profit and Honour, whilst those of far greater Virtue and Merit, are for their Modesty, slighted and perish unregarded.*

## F A B. LXXX.

### Death and an Old Man.

**D**Eath coming to kill an Old Man, was desired by him to forbear a while, till he had made his Will ; but Death angrily told him, He would give him no longer time, since he had been so often forewarned to prepare himself for this stroak. The Old Man protested he had never seen him before, and that he had not given him any notice of it. When I kill'd, said Death, your Companions, nay so many Young Persons, and Children, and that you felt your strength and vigour fail you, then was your Summons, then should you have fixed your Thoughts on me, and then made a fit Preparation of all things, and kept them so in order till my coming.

*This advises us always to be prepared for Death, since we know not the Day nor the Hour when he will come.*

F A B.

## F A B. LXXXI.

*The League between the Wolves and Sheep.*

**T**HE Wolves on pretence of settling a Peace with the Sheep had a Conference with them, wherein they urged this cunning Discourse to them. That both You and We, said they, may for the future make our Lives Happy, we come to propose a means of living peaceably and amicably together, without any of our accustomed Fears and Jealousies one of another. To this end

end let us make a solemn League betwixt us, which that it may be kept firm, and by no private Injuries violated, it will be necessary that you take off, or banish from amongst you, those Wicked Dogs, the Incendiaries that are always troubling our Peace, and embroiling us in Mischief. For they create in you a Jealousie of us, that we cannot walk civilly by your Folds, but they are sallying out to molest us, by which rough usage they provoke us, when, alas, we never intended it, to give you disturbance, merely out of revenge to their affronts : So that we would fain know what need you have of these Pernicious Creatures, the sole cause of all our Misunderstandings. By this plausible Harangue the poor Sheep, full of Simplicity, being easily deluded, put away in all haste their Dogs, with great Disgrace, from amongst them, admitting the Wolves in their stead, and then being destitute of all Succour, they were soon miserably devoured by their merciless Adversaries.

*This cautions us not to give credit to the deluding words of our Enemies, nor to yield up our Guards into their Hands. For Alexander proposing to make Peace with the Athenians, on condition they should deliver to him Eight of their principal Citizens ; of which number Demosthenes was to be one. Demosthenes spake this Fable, meaning by the Wolves, Alexander ; by the Dogs, those Persons who managed the Affairs of the Commonwealth ; and by the Sheep, the People of Athens.*



## F A B. LXXXII.

*The Covetous Man and his Money.*

**A**S a very Rich, but Covetous Man, lay at the point of Death, he ordered all his Money-Bags to be brought before him, and made this Discourse to them: O my Ungrateful Money! said he, with what intollerable pains have I scraped you up together, and yet you have never given me any Pleasure, but rather a continual Vexation, Fear, and Melancholly. What can you do for me now at this last Exigency? Can you prolong my days beyond their appointed date? Or can you purchase me a good Conscience when I shall appear in the other World, to render an account of all the Actions of my Life? No, answered the Money, we are able to do you no good in these respects, but we can give you the satisfaction to assure you, that your Heir shall soon consume us all, in Whoring, Drinking and Gaming; and that for our sake, your Soul shall go to the place of Everlasting Torment.

*We ought not to take such pains in gathering Riches here on Earth, which can be of no advantage to us when we dye, and shall perhaps be soon spent by our Heirs in Rioting and Debauchery. Non dobbiamo far Tesoro qui in terra, doue non e la nostra patria, ma nel Cielo, doue eternamente goderemo.*

Ὅυδ' ἂν ἀπορία διδύς θαύματα οὐ' γοι, ἐδὲ βαρύνει  
Νέου, ἐδὲ κερὸν γέρας ἐπερχόμενον. Theog.

*A Rich Man cannot, with all his Money, stave off*  
G Death,

*Death, neither any grievous Sickness, nor Old Age when it comes upon him.*

## F A B. LXXXIII.

*The Parrot.*

**W**Hen a Parrot, that had been brought from the *Indies* into a Country where they never use to breed, was asked by some other Birds, why she was in greater esteem here, than at home; for here, added they, you have a stately Cage or House, made of Ebony, adorned with Ivory and Silver, and are daily fed carefully with the choicest Meats, and made much of by all sorts of People. You need not wonder at it, answered the Parrot, for few have the Honour in their own Country which is justly due to them.

*Learned and Excellent Men, have seldom the Credit and Esteem in their own Countries, which they have in another.*

## F A B. LXXXIV.

*The Stag, and a Wounded Grey-hound.*

**A** Stag that bore chiefest sway in a large Forest, had the pleasure, without incurring any danger, to see a brace of Grey-hounds course a Hare over a spacious Field; where one of the Dogs leaping eagerly through certain brambles broke his Leg. Now this Stag being of a generous Spirit, seeing the Hare safe, (for the other Grey-hound wanting assistance had quitted her)

came

came out of his stand, or sheltering place, and made it a scruple of Conscience to suffer a Creature to perish, that had shown so much briskness in the Chase; out of meer compassion therefore, he offered to carry this Cripple to the next Village. The Greyhound was jealous at first, and would gladly have excused the Complement, but convinced by the kind Expressions of the Stag of his sincerity, who stooped down to give him the advantage of getting on his back, the Greyhound was taken up, and by him carried towards the Town. As they were thus on their way, they related to each other their several Adventures; and the Stag was just saying, how happy he and his Brethren should be, if the Hounds would not maliciously hunt them by the scent, and make continual War against them. At which moment, they were overtaken by a Fox, who listening, had heard some of their Discourse, and Smiling, told the Stag, It was very strange, he was not sensible that he carried his greatest Enemy on his back. I have no Enemies, answered the Stag, but the Hounds, and this is a Greyhound, a Creature of another Species, whom I carry. Both Hounds and Greyhounds, replied the Fox, are at open Hostility with all your Race: And I can assure you, that if your life were in his Power, as his is now in yours, you would find no mercy from him. The Stag then began to be angry, and would have thrown him off his back, but remembering he had given him his promise: 'Tis no matter, said he, though his Companions should be so ungrateful to attack me, after doing him so good an office, I'll acquit my self as well as I can of them;

them; but I shall do my utmost endeavour to leave him in a place of Security, in Discharge of the Faith I have given him.

*Too much eagerness or precipitation ruins many a well-laid Design. When a Generous Enemy is known, he may be trusted freely. We must not break our Faith with any man, though his Associates be our Enemies.* E Contralegno d'una grande generosità, e d'esser Padrone di se stesso, quando havendo un Nemico nelle proprie mani un' Huomo è così religioso di voler mantenergli la sua parola. 'Tis a sign of great Generosity, and of a Mans being Master of himself, when having an Enemy in his power, he shall be so just to assist and protect him, for the keeping his Faith with him. A remarkable Instance hereof, amongst many others which I could produce, happened of late; the History in brief is this,

That a Wounded Man came running into a Ladies House, and up into her Bed-Chamber, begging her protection from his Enemies; she promised it, bid him in her Closet, and had no sooner dressed his Wounds, but saw certain Officers rushing into the House to look for him. These had her free leave to search for him every where, but in her Closet where he lay; and after these, she saw her own Son brought in dead of three mortal Wounds, given him by the Person she had so carefully concealed. Then alas! did two violent Passions struggle within her Breast, but at last Pity overcame her Revenge, so she went and threw her self upon the Dead Body of her Son, bathing it with her Tears; and after the Searchers were gone, she ran to the Assassin, O Bloody Murderer of

*of my Son ! cried she ; be gone thou Cruel Wretch ! that hast robbed me of what was most dear to me in this World. Make haste from my House, since I have given thee my Word for this time, but when I shall have discharged my self of my Trust, and put thee in safety, take care I never see thee more, for if I do, I am resolved to revenge this thy Cruelty, with the greatest rigour of Justice. When she had said this, she caused him to be secretly conveyed away in safety, by one of the most trusty of her Servants, without letting any of the rest of her Family know it.*

## F A B. LXXXV.

*The Birds that would have had a Commonwealth.*

**C**ertain Rebellious Birds that were met together, proposed the Erecting a Commonwealth, because the Eagle, their King, as they pretended, was insufficient to govern so vast an Empire, and oppressed them with great Taxes. But a Politick Jay dissuaded them from their purpose, hinting to them, that it was easier filling one Sack than many.

*The more Lords any People have over them, the greater are their Exactions, and heavier their Oppression.*

## F A B. LXXXVI.

*The Servant and the As.*

**A** Malicious Servant that had a grudge against his Masters As, pushing him down a steep place,

Place, kill'd him, and then perswaded his Master that the Ass fell by Accident. His Master being a Poor man, and wanting Money to buy another, made the Servant carry the Burdens which the Ass was wont to do ; This Fool then, when almost harrassed to Death with the continual Drudgery he underwent, said within himself, I very justly suffer this misery, that kill'd the Ass which would have eased me of all this Slavery.

*Thus some Men striving to be revenged on others,  
at the same time ruin themselves.*

## F A B. LXXXVII.

### *The Boasting Lamp.*

**A** Lamp well dressed with Oyl and Cotton, which was lighted, and burnt very clearly, grew so Insolent, that it presumed to compare its Splendor with the Suns bright Beams ; but being thrown down by a sudden blast of Wind, it was put out ; which a Passenger, that was present, observing, hung up again, and lighting it, said, Now, thou Lamp, shine as clear as thou canst, but be silent, and boast no more, for know, that none of the Heavenly Luminaries were ever yet extinguished.

*Let no Man be so vain at the Consideration of his Riches, and the Dignities of this World, that he despise the real Felicity we hope to enjoy in Heaven: For whatsoever is acquired here below, may also be lost again, and is so uncertain, that it can scarce be called our own.*

F A B.

## F A B. LXXXVIII.

*The Swallow and other Small Birds.*

**W**hen the Husbandmen were beginning to Sow Flax Seed, a Swallow counselled the other little Birds to eat it up; because Men, when it should be grown to Maturity, would make of it all their Snares, for the Destruction of Birds. This advice they derided, calling her Foolish Prophetess, and bad her take care for her self. Yet, so soon as the Flax appeared above ground,

G 4

ground,

ground, she repeated her Perswasions; which they again slighted and scorned. And when the Flax was fully ripe, she exhorted them afresh to spoil it; nor yet would they listen to her. The Swallow then leaving the Company of those foolish Birds, flew to the Villages amongst Men, and entred into a League of Friendship with them, by which Articles, she was peaceably to dwell amongst them, and entertain them with her Musick; but the other Birds were, in a short time after, taken in Nets, and Snares made of the Flax; whilst the Swallow, enjoying her liberty, flew where she pleased.

*Some people are so inconsiderate, that they are neither capable of acting Prudently, nor of receiving good Counsel, but despise those who offer it; running on in their Extravagancies, till they are beyond all possibility of being saved from utter ruin.*

*Qui bonum consilium respuat, eum accersere perniciem sibi. And the Italians say,  
Un' Ostinato Cor merta ogni male.*

## F A B. L X X X I X.

### *The Image to be Sold.*

**I**N a Market, an Artist that had a Wooden *Mercury* to sell, had been long expecting a Chapman; but seeing none come, he called aloud to invite Buyers, Who'll purchase a bountiful God that will make him Rich? Of whom one that was passing by, asked, Friend, said he, Why, if your God have this admirable Quality, would you part with him for Money, since you may gain enough by keeping him? Because, Sir, answered the Carver,



Carver, 'tis ready Cash I want, and he does not enrich us but with time.

*Against such as are greedy of Gain, and Irreligious.*

## F A B. X C.

*The Fishers that caught great Fishes.*

**C**ERTAIN Fishers throwing their Nets into the Sea, caught many great Fishes, which they drew out upon the Shore; but the little ones slipped through the Net-holes and escaped.

*Easily may the Men of small Fortunes, save themselves in some eminent Calamity which befalls a Country, whilst the Men of great Estates seldom escape Scot-free.*

## F A B. X C I.

*The two Frogs.*

**T**WO Frogs dwelt together in a Pond, which in Summer time drying up by the Suns heat they went to another, and that also growing dry, they found a Well, whereat rejoicing, Come, said one of them, let us go down into this Water: No, answered his Comrade, For how should we get out from hence, should this likewise happen to be dry?

*No man should engage in any Affair, without a due Consideration of it before-hand. Ut Labyrinthos non oportet ingredi sine filo quo securius possis redire: ita non est suscipiendum negotium nisi prius perspecta ratione qua te possis*

possis inde rursus explicare. Nequid incon-  
sulto fiat. *Do nothing rashly.*

## F A B. XCII.

*The Wolf and the Bear.*

**A** Wolf asked a Bear, why he carried his Head hanging down on that manner? I know not, answered the Bear, unless it be by reason of the stiffness of my Neck. Then why do you not arm your Head with Horns, demanded the Wolf, as you see the Bulls-heads are, since your Fore-head stands as proper for such Weapons as his? Ay, said the Bear, but who is able to do that? Men, replied the Wolf, can do many things, to whom Nature has been so liberal in her Gifts of Wit and Industry. With little inquiry you may find, I presume, amongst them, an Artist that will perform this thing to your satisfaction. The Credulous Bear did as the Wolf advised him, and having found a Man that would undertake the Work, he asked him what recompence he expected for his pains? Give me, said the Operator, your Cropt Ears, for I can see nothing else about you fit for me to ask, or you to give. With all my heart, answered the pleased Bear, I'll be content to part with them, to have my Head adorned with a stately pair of Horns. And so suffered the Torment of having his Ears cut off. Now, said the Workman, I must bore two holes in that part of your Head, where you have a mind the Horns should grow. How! cried the Bear, make holes in my Head? I should

should be mad indeed, should I let you do that. Then 'tis impossible, continued the Man, for me to graft them on. I had rather choose to want these Horns, said the Bear in a passion, for whose sake I have so foolishly lost my Ears, than endure all that Misery for them, and so went vexed away.

*The Ambition of dull Fools, affecting great things, never wants its due Punishment.*

## F A B. XCIII.

*The Fig-tree and the Hawthorn.*

**A** Fig-tree that was plentifully hung with green Fruit, growing by a Thorn Bush, that happened to be then in its Flowers, was asked by the Thorn, in Derision, where were its blossoms? Pray, said the Fig-tree, where's your Fruit? Nature, answered the Thorn, has not bestowed on me any that is considerable: Why then, demanded the Fig-tree, Do you in scorn require blossoms of me, when you see me thus stored with Fruit, which is so much better than Flowers?

*Honour can never be wanting to Vertue, tho' it may not at all times be so conspicuous, as on some particular occasions: And so may base and contemptible Things happen to appear in some Splendor for a time.*

## F A B. XCIV.

*The Cock, the Dog, and the Fox.*

**W**ELL pleased with each others Company were a Cock and a Dog, taking a Journey together, and at Evening the Cock flew up into a Tree, whilst the Dog slept in the bottom, which was hollow. But when the Cock crew in the Night time, as his Custom is, a Fox that happen to hear him, came running thither, and standing under the Tree, desired him to come down,

down, that he might embrace him for the good Musick he made. The Cock perceiving his drift, entreated him first to wake his Fellow-Traveller, who slept there underneath, and he would prepare to wait on him. The Fox called aloud, supposing it another Cock, and with his noise alarmed the Dog, who rushing out upon the Fox, soon kill'd him.

*Wise men, when in danger of their more powerful Enemies, engage them by subtilty with others, who are better able to deal with them.*

Fallite fallentes : ex magna parte profanum  
Sunt genus : in Laqueos quos posuere cadant.

*And the Italians say,*

Chi con fraude camina in fraude intoppa.

*He who practises Deceit, suffers by it.*

## F A B. XCV.

### *The Deer and the Lion.*

**H**oping to avoid the Hunters, an affrighted Deer fled for shelter into a Cave, in which there happened to be a Lion reposing himself, who seeing so good a prey, quickly seized her ; the Deer crying out, Oh unhappy Wretch ! that to save my self from falling into the hands of Men, am run into the Mouth of the most merciless Creature in the World.

*Many striving to avoid one Danger, run themselves into another.*

Incidet in Syllam, capiens vitare Charibdem.

F A B.

## F A B. XCVI.

*The Tortois and Jupiter.*

**A**Bout the beginning of the World, when *Jupiter* was graciously bestowing on all Creatures the Gifts which they could desire of him, the Tortois entreated him to grant her the Benefit of carrying her House along with her, where-soever she should go. *Jupiter* asking her why she had a mind to be always troubled with so heavy a Burthen? I had rather, answered she, carry such a Weight, than having an ill Neighbour, not be able to remove from him on occasion.

*We should make haste from bad Neighbourhood, tho' we suffer a prejudice by the removal. The Poet Hesiod says,*

Πῆμα κακὸς γείτων : ὥσπερ ἀγαθὸς μεγ' ὄνημα.  
 Damnum malus vicinus, ut bonus magnum adju-  
 mentum.

## F A B. XCVII.

*The Hog and the Horse.*

**A**S a Horse, equipped in all his richest Caparisons, was marching on his Journey into the Wars, he was thus in scorn called to by a Hog, lying in a muddy hole, near the Road: Oh, thou Fool! said he, why dost thou make such haste to thy Destruction? Dost thou not consider that thou may'st, perhaps, be slain in the Battel, to which thou art going? Then stay thou here, said the Horse, and grow fat, wallowing in the Mire,  
 and

and in thine own beloved Nastiness ; but know for a certain, that e're long, thy Throat shall be cut with a Knife, and thou shalt so dye at home without Honour.

*This Apologue, upbraids those Sloathful Persons who rather choose to live at home, wallowing in all manner of Luxury and Vice, than go abroad to acquire Honour.*

## F A B. XCVIII.

### *The Pensive, and the Cheerful Traveller.*

**T**WO Men travelling together, one of them was in continual Thought how he should do to live, whilst the other still went on cheerfully, in hopes of better Fortune. This latter was told by his Grave Comrade, That he wondred how he could be so light-hearted ; For I, said he, am hourly perplexed with Cares and Troubles, to think with my self which way I shall steer, to my advantage, the course of my life. But I have long since, said his Companion, settled that matter. And being demanded how ? I shall ever, replied he, faithfully and diligently proceed on in those Methods wherein I have always been hitherto bred up, and leave the Event to God, to dispose of all things as he shall best please. The Grave Man hearing this, told him with a scornful smile, He had known many, who relying on God, had found themselves at last short of their expectations. And then falling upon the Subject of his Doubts, and of the Incertainty of the things of this World, began to have a Dreadful Apprehension of his

being

Blind ; when with a sudden kind of Horrour, O Immortal Gods ! cry'd he, what would become of me, should I lose my Sense of Seeing ? In which Imagination, he had a mind to try how he could be able to go, in case of such a Calamity : And advancing a little before his Companion, he shut his Eyes very close, walking on blindfold, but with great caution, for fear of stumbling ; thus going he happened to miss the sight of a Purse of Money, lost by some Person Travelling that way, which was soon espyed, and taken up by his Comrade following him, who passed the rest of his Journey more pleasantly than till that time he had done.

*This Fable blames not a Prudent Consideration and Industry, it condemns only those anxious and perplexed Counsels, from whence seldom any good Actions result ; but rather such as are afterwards repented of. The Heathens of Old, attributed to Fortune the disposal of all human Affairs ; and of this Opinion was the Author of this Adage.*

Θέλω πῶς σαλαγμὸν ἢ φρενῶν πίθον.

Malo Fortunæ Guttam, quam Mentium Dolium.

*A Drop of Fortune, is better than a Tub full of Care.*

Tribullus says,

Non opibus mentes Hominum curæq; levantur,  
Nam Fortuna sua tempora lege gerit.

*And a great Philosopher says,*

Omnes Reges ex Servis, omnes Servi ex Regibus oriuntur. Omnia ista longa varietas miscuit, & sursum, atque deorsum Fortuna versavit.



F A B. XCIX.

*The Lion grown Old.*

**A** Lion, who while he had been in his prime strength and vigour, had created himself divers Enemies, was sufficiently punished for it in his feeble Old-age; Many of those Beasts then coming to gratify their Revenge on him, for the several Injuries they remembred to have received of him. The Boar wounded him with his Tusks; the Bull with his Horns goared him; the Ram gave him violent blows with his Head; And lastly, the very Ass, willing to

H

to quit his Epithete of dull, and either to express his resentment of some old unkindnesses, or after the Example of several others, treated him not only with rude and insolent Language, but with divers severe kicks. Which cruel usage, extremely afflicting the Royal Lion; Many of these, said he, who have thus beat and abused me, have done it, perchance, but to take satisfaction for some Injuries, whereby I may, by my Ministers, have incensed them against me: But there are others here, to whom I have often been kind, and have obliged by very considerable Favours, and yet they not only refuse to assist me in this Exigency, but put themselves into the number of those who persecute me; so that I find, I have been to blame, for having provoked so many to be my Enemies, and more to blame for having confided in such false Friends, that basely desert me in my greatest Distress.

*This Fable is a Caution to such as have attained to some great Offices and Power, that they demean themselves therein with Prudence and Moderation, and not strive to make themselves great by the ruin and spoil of Poor Men, lest by some turn of Fortune, they happening afterward to be thrown down from that Greatness, should be exposed to the Mercy of those whom they have injured, and so be treated as they have been accustomed to treat others. For this reason, Namertes the Lacedemonian, when a Courtier was perswading him that he had many Friends, I cannot tell what to judge of it, answered he, but must expect till Adversity make the Tryal for me; than which nothing can make a truer distinction of Friends. Very well has a French Poet expressed himself on this Subject.*

L'on

L'on ne se souvient que du mal,  
 L' Ingratitude regne au Monde;  
 L' Injure se grave en Metal,  
 Et le Bienfait s' escrit en Onde.  
*Of Good we no remembrance have,  
 Yet love Ingratitude and Spight;  
 On Brass our Injuries Engrave,  
 And Favours still on Water write.*

## F A B. C.

*The Fox and the Ape.*

**A**N Apemeeting a Fox, and observing him to be in good plight, having a plump Body, and his Coat lying smooth and sleek, Ah! How much more bountiful, said she, has Nature been to thee, than to me, for she seems to have made me, as it were, in spight, with a kind of exquisite Deformity. The Prudent Fox willing to convince her of her Errour, invited her to walk on a while with him. I'll wait on you, answered the Ape, tho I confess I am ashamed to be seen on the Road, thus ragged, lean, and half naked as I am, with you, who are so handsome and well clad. They had not gone far, before they met an Elephant that had lost his Teeth; of whom the Fox enquired, what force was able to break Teeth of that mighty strength, which his, by the roots seemed to have been? It was the Covetousness of men, answered he, who having long pursued me with fury, being greedy of such a Booty, I therefore thrust them in betwixt the Trunks of two Trees growing near to each other, and at the Expence of what they so earnestly sought after, I ransomed my Life. Going a little further, they

H 2

espied

espied coming towards them, a Beaver bleeding that had newly lost his Testicles. The Fox asking the occasion of his misfortune, understood by the poor Creature, that he himself had bit them off, being sensible that for their sakes, Men hunted him, and would have taken and kill'd him. Walking on, they were met by a Peacock, whose Wings and Tail having been stript of their Feathers, it was a hard thing to know what Bird he was: For which loss the Fox pitying him, desired to be informed who had, on that manner, plundred him? Men, said he, taken with the Beauty of my Glorious Plumes, caught me, and tore them off, to adorn their own pride with them. When they had left him, they went forwards and found a Vulture, whose Breast was all naked and raw, having had his downy Skin thus barbarously flee'd off alive; whom the Fox commiserating, entreated to tell how he had been brought into that deplorable Condition? Certain Curious Men, said he, coveting my soft Down, surprized me by their subtil Tricks, and used me as you see. They had scarce lost sight of the Vulture, when they met a Man loaded with several Bundles, followed by a small Troop of Children, ill clad, and his Wife bringing up the rear. He was courteously saluted by the Fox, and asked whither he was going, and whence he came with that Train. Alas! answered he, whither I go, I know not, but I come with this my distressed Family from a Conquered City, lately most flourishing; abounding in Riches, and flowing in a plenty of all things, which now by the fury of a Powerful Enemy is utterly destroyed, and in which Calamity, I, from a Wealthy Citizen, have been reduced  
to

to Beggery. Dost thou see? said the Fox to the Ape, that Riches and Plenty which are wont to raise their Minds, and so much please those who enjoy them, could not make their Possessors happy. Wherefore I advise thee so to dispose thy self, that thy Poverty may neither grieve thee, nor make thee ashamed.

*Archilochus the Parian, that Celebrated Lyric Poet, of all whose Works we have only some small Fragments remaining, (who lived in the time when Gyges Reigned in Lydia, that Murdered his Master King Candaules, for the enjoyment of his Queen, whom he afterwards Married.) This same Archilochus, I say, writ Fables of this kind in Verse, and first introduced the Fox speaking in them. And there is the beginning of a Fable of his related by Ammonius, the Philosopher of Alexandria, in his *Διαπορεῖν* which might possibly have been to the same Effect, with the fore-recited Fable of the Learned Joachim Camerarius; which shows that in Wealth and Abundance, there are generally more Mischiefs attending, and more Dangers, than in Poverty and Want. It was this Archilochus that wrote so sharply in Iambic Verse against Lycambes, whose Daughter he had Espoused, tho her Father afterward refused to deliver her to him. This was the occasion of that Satyr, which made Lycambes hang himself.*

*Hence Horace says,*  
Archilochum proprio rabies armavit Jambo.

The end of the First Century.

# The Table.

1. **T**HE Cock and the Precious Stone.
2. The Hart, the Sheep, and the Wolf.
3. The Nightingale and the Wolf.
4. The Parrot and the Cat.
5. The Rose and the Amaranthus.
6. The Mountain and the Mouse.
7. The Fly that was drowned.
8. The Magpy and the Eagle.
9. The Ass that found no end of his Labours.
10. The Wolf and the Porcupine.
11. The Mice and the Cat.
12. The Brother and the Sister.
13. The Crow and the Fox.
14. The Apes and the Bird.
15. The Hunter and the Lion.
16. The Doe and the Fawn.
17. The Charitable Hedghog.
18. The Fox and the Wolf.
19. The Countryman and the Serpent.
20. The Tempest.
21. The Trifler.
22. The Eel and the Serpent.
23. The Fox and the Grapes.
24. The Mole rebuked.
25. The Lion, the Mouse, and the Fox.
26. The Wolf and the Lamb.
27. The Mouse and the Kite.
28. The Boy and the Scorpion.
29. The Fowler and the Partridge.
30. The Bear and the Fox.
31. The Countryman and the Bee.
32. The Fox and the Carved Head.

33. The

33. *The Boy and his Bird.*
34. *The Physician that would have excused himself.*
35. *The two Men amongst the Apes.*
36. *The Lion in Love.*
37. *The Dog that feared the Ram.*
38. *The Cat and the Cheese.*
39. *The Fay stript.*
40. *The Hawk and the Dove.*
41. *The Spider and the Gout.*
42. *The Shipwreck'd Man and the Sea.*
43. *The Hungry Dogs.*
44. *The Beasts, the Fowls, and the Fishes.*
45. *The Gourd and the Pine.*
46. *The Fox that changed his Wishes.*
47. *The Covetous Man and his Apples.*
48. *The Dog and the Vulture.*
49. *The Fly and the Ant.*
50. *The Sheep and the Dog.*
51. *The two Kin[men] going to Law.*
52. *The Sick Kite.*
53. *The Ass and the Boar.*
54. *The Wood and the Countryman.*
55. *The Hart and the Vine.*
56. *The Worm and the Fox.*
57. *The Wolves and the Sheep.*
58. *The Wolf, the Fox, and the Apes.*
59. *The Sow and the Wolf.*
60. *The Thief and the Dog.*
61. *The Frogs desiring a King.*
62. *The Thief and the Sun.*
63. *The Gamester and the Swallow.*
64. *The Pigeons and the Hawk.*
65. *The Cuckow and the Small Birds.*
66. *The Fox and the Dragon.*

67. *The Sheep and its Shepherd.*
68. *The Lions and the Fox.*
69. *The Old Man and Death.*
70. *The Ass, the Ox, the Mule, and the Camel.*
71. *Prometheus and Epimetheus Peopling the Earth.*
72. *The two Cocks.*
73. *The Bees and Jupiter.*
74. *The Oak and the Reed.*
75. *The Lamb and the Wolf.*
76. *The Ape and the Fox.*
77. *The Grasshopper and the Owl.*
78. *The Fisher that Played on his Pipe.*
79. *The Cuckow and the Nightingale.*
80. *Death and an Old Man.*
81. *The League between the Wolves and Sheep.*
82. *The Covetous Man and his Money.*
83. *The Parrot.*
84. *The Stag and a Wounded Grey-bound.*
85. *The Birds that would have had a Commonwealth.*
86. *The Servant and the Ass.*
87. *The boasting Lamp.*
88. *The Swallow and the Small Birds.*
89. *The Image to be Sold.*
90. *The Fishers that caught great Fishes.*
91. *The two Frogs.*
92. *The Wolf and the Bear.*
93. *The Fig-tree and the Hawthorn.*
94. *The Cock, the Dog, and the Fox.*
95. *The Deer and the Lion.*
96. *The Tortois and Jupiter.*
97. *The Hog and the Horse.*
98. *The Pensive, and the Cheerful Traveller.*
99. *The Lion grown Old.*
100. *The Ape and the Fox.*

F I N I S.



---

*Mythologia Ethica:*  
OR,  
**ÆSOPIAN FABLES.**  
**The Second Century.**

---

---

The P R E F A C E  
T O  
The Second Century  
O F  
F A B L E S.

---

'Taken from *Aphthonius* the Sophist's Περὶ μυθώδων.

**W**E owe the first Invention of Fable to the Poets, but it is commonly made use of by the Orators, for inculcating their Arguments into their Auditory. A Fable is an invented Speech or Tale, which represents the Truth by some pleasant Image. These Fables were anciently called either Sybaritic, Cilician, or Cyprian; Names taken from the Inventors of them, or Countries where they Inhabited; but because Æsop far out-did all others in Writing Fables, he got the Credit to have them called Æsopian, or Æsopic. Fable is said to be threefold, Rational, Moral, and Mixt. Rational, is when some thing is feigned to be done by Men: Moral, is when Mens Manners are imitated, by Creatures wanting Reason. Mixt, is that which introduces both Rational and Irrational Creatures. But the Admonition or Morality, for sake of which you invent the Fable, if you begin with it (as we often see it done by Phædrus) 'tis called Προμύθιον, or Antefabulatio: But if the Moral come after the Fable (as in Æsop, and most other Mythologists) it is called Ἐπιμύθιον, or Adfabulatio.

Mytho-

*Mythologia Ethica :*  
OR,  
ÆS O P I A N F A B L E S.  
The Second Century.  
F A B. I.

2 *Æsop, the Interpreter of a Will.* 1



**A** Man dying, left three Daughters; One of which was very Beautiful, and loving Gayety, that so she might entice Gallants to admire her. The second a good Huswife, extremely delighting in

in a Country-life. The youngest unhandſom, and a great Wine-drinker. The Old Man made his Wife Executrix of his laſt Will and Teſtament, but on Condition, that ſhe ſhould diſtribute his whole Eſtate, real and perſonal, among his three Daughters equally, and yet in ſuch manner, as that neither of them ſhould poſſeſs or enjoy what was given them; and that ſo ſoon as they ſhould ceaſe to have the proportions which fell to their reſpective ſhares, they ſhould pay to their Mother a hundred Sertertia. The Rumour of this thing was ſpread over all the City of *Athens*; for the careful Mother conſulted the moſt eminent Lawyers, but none could tell which way they ſhould not poſſeſs their ſeveral Legacies, and yet receive the Benefit of them; and then, how they could pay ſuch a ſumm to their Mother, when they could not come to meddle with any thing. After much time was ſpent, without being able to dive into the true meaning of the Will, the Mother called Witneſſes, and waving the Critical Interpretation of the Words, ſhe undertook to diſpoſe things on this manner: She gave the Amorous Lady the fine Cloathes, the Womens Jewels and Toys, the Plate belonging to the Bathes, and the like; alſo the ſmooth-faced Eunuchs to wait on her. To the good Huſwife, ſhe diſtributed the Country-Houſe, the Fields and Flocks, the Labouring Servants, Oxen, Horſes, with all the Neceſſary Furniture and Implements, proper for a Country Life. And for the Drinker, ſhe reſerved the Cellers well ſtored with good Old Wines, a Magnificent Houſe, with noble Gardens, Arbours, and Summer-houſes, to drink in. When ſhe would have Confirmed this Diſtribution, in  
preſence

presence of her Friends and Acquaintance, *Æsop*, on a sudden, crouding in through the midst of them, Ah! said he, Were it possible for the Father to have a sense of this, after Death, how sorry, and how much ashamed would he be, that in all *Athens* there should not be a man able to explain the meaning of his Will? He then being desired by them to unriddle it, began thus to clear it before them all. Give, said he, the City-House, Gardens, Orchards and Wines, to her that is enclined to a Country Life: The Rich Cloathes, Jewels, Plate, &c. let the Bowring Lady have: And to her that delights to spend her Life in Luxury and Wantonness, order the Fields, Vines, Flocks, Shepherds, and Plowmen. On this manner, neither of them will enjoy what is suitable to their Humours. The unhand-som Daughter, that loves good Liquor, will sell all her Jewels for Wine. The Wanton Lady will part with her Lands to buy Gaudy Cloathes. And she that delights in Good Huswifery, and Country Affairs, being dissatisfied with her Splendid City-Dwelling and Furniture, will dispose of it. Thus none of them will possess what was given them, so that when they shall have sold their several shares, they may pay their Mother the sum appointed her by her Husbonds Will. Thus the Prudence of one Man discovered what was a Mystery to so many.

*It often happens, that we find more Wit in one Man, than in a great Company. Homines non numerandi sed ponderandi. Men are not to be reckoned by their Number, but by their true Weight and Value. Vn seul homine a souvent plus de Lumiere, que tout vn Peuple.*

F A B.

## F A B. II.

*The Apes going to build a City.*

**H**erebefore, the Apes at a general Assembly of them, took Counsel together about the building them a City : But when they had prepared all things requisite for so great a Work; one of the most ancient and grave of them all, advised them to desist from their Enterprize, and made them sensible that they should be in far greater Danger than they were now of being taken and destroyed by Men, their Mortal Enemies, if once they were enclosed within Walls.

*We must have a care of doing that at present, which may be of great mischief to us hereafter. It also admonisheth us to take Counsel of the ancient and knowing Persons, whose Prudence may be able to carry us with safety, through that, which the rashness of those who are unexperienced, might cause us to miscarry in.*

## F A B. III.

*The Tree drawn by Oxen.*

**T**He Trunk of a great Tree, drawn by Oxen, complained to them on this manner : O Ungrateful Oxen ! How often have I fed and nourished you with my tender leaves, and sheltered you as well from the rigorous Colds, as scorching Heats, with my late spreading Boughs, and yet you now cruelly drag me through the Dirt, and over the sharp Stones ? Is this the reward of all my kindness ? Have I ever deserved this ill usage from you ? Alas ! answered the Oxen, we are constrained to

to do this, by the Goad which drives us on against our Wills. The Tree, with this reason, was satisfied of their Innocence, and forgave them.

*We should not be angry with those who offend us, when they are compell'd to it by others.*

## F A B. IV.

*The Dog and the Crocodile.*

**I**T is reported, that the Dogs which drink at the River Nile, are forced to lap running by the bank side, for fear that by the Crocodiles they should be pull'd into the Water. On which manner, as a Dog began both his Career and Draught, he was thus called to by a Crocodile; Benot affraid, said she to him, but stay and drink at your own leisure. That I would, with all my Heart, answered the Dog, did I not know you have a Months mind to be making a Meal of my sweet Flesh.

*Whosoever gives ill Counsel to Prudent and Cautious Men, both loses his Labour, and becomes also ridiculous for it. Si Prudens esse cupis in futurum prospectum intende. Seneca. If you desire to become Wise, have an eye to the danger that may befall you.*

## F A B. V.

*The Asses Embassy to Jupiter.*

**T**HE Asses sent Ambassadors to Jupiter, beseeching him to ease them of their continual Labour and Misery. Jupiter willing to let them see it could not be granted, promised he would answer their Desires, so soon as they, by pissing, should be able to make a continual running Stream. The Asses

Asses were so well satisfied with this return of their Embassy, thinking the Deity had spoke seriously, that they have ever since observed it as a general Rule amongst them, when any Ass sees where another has pissed, he makes a stop to do it also in the same place.

*This Fable is to be used to those Lazy Persons, who without real cause, will be lamentably complaining of their hard Labour. Si quando Fatuo, says Tully, delectari volo, non est mihi longe quærendus, me rideo.*

## F A B. VI.

### *The Pigeon and the Magpy.*

**W**Hen a Pigeon was asked by a Magpy, what could induce her still to make her Nest in the same place, knowing that her Young were always taken away from thence? She answered, 'Tis my Simplicity.

*An Honest Man is easily deceived; for he meaning others no harm, goes plainly on with his Affairs, and considers not that cunning Knaves are often lying in wait to surprize him.*

*Yet Horace has an excellent Ode, beginning*  
*Integer vitæ, scelerisque purus,*  
*Non eget Mauri jaculis nec arcu, &c.*  
*Nec venenatis grvida Sagittis,*  
*Fusce, pharetra.*



## F A B. VII.

*The Frogs that fear'd the fighting of two Bulls:*

**A** Frog seeing two Bulls fight: Alas, cry'd she, what Calamity do I foresee impending over our heads. And being demanded by another, whence she apprehended this ill Omen? Since they were striving for the dominion of the Herd; and that they, with the Cows, would live far enough off from them. 'Tis true, answered the first Frog, they are a People whose Territory

Territory lies remote, and are of a separate Species from us. But he of the two who shall be expelled the Empire of the Woods, will certainly fly, and may possibly take our Lake for one of his lurking places, and here tread and squeeze us to death with his hard Hoofs. On this manner does the Quarrel relate to us.

*Humiles laborant, ubi Potentes dissident : The Common People feel the smart, when great Princes are at variance. Mala publica in Plebem recidunt : Public Calamities fall on the comon People.*

## F A B. VIII.

### *The Father and his two Daughters.*

**A** Father having two Daughters whom he had Married ; one to a Gardiner, and the other to a Potter, went on a time to the Gardners Wife, and asked her how she did ? Very well, answered she, if God would be graciously pleased to send some seasonable Showrs to raise our Herbs and Plants, that are almost scorched up for want of Rain. From thence he went to the Potters, and asking, that Daughter how all things went with her ? She told him, very well, if God in his Mercy would be pleased but to continue the Fair Weather to dry their Pots. But Child, replied the Father, if thou desire Sunshine, and thy Sister Rain, with which of you shall I joyn my Prayers ?

*Who undertake two contrary things at the same time, do justly deserve disappointment in both.*

F A B.

## F A B. IX.

*The Serpents Tail and other Members.*

**N**O Arguments could prevail with the Tail of a Serpent, but it would needs have its turn of Superiority, for sometime to precede and lead the others Members. They rationally urged the impossibility of it, the Tail having neither Eyes nor Nose to guide it, as other Creatures had: But nothing would satisfy till it had its will. The tail then governed, and led the whole Body, but being blind, dragged it till it fell into a deep Pit of Stones, cutting and bruising all the rest of its Members. In which distress, the afflicted Tail after this humble manner begged of the Head. Good Sir, be pleased to help us, for I have undertaken a presumptuous thing, and by my ill Conduct plunged my self into a Misfortune, from whence, without your prudent assistance, I shall never be able to redeem my self, nor those whom I have drawn into the same Calamity with me.

*This Fable points at arrogant Fools who are often murmuring at the Government, and boasting what politic Measures they would take, were they at the Helm. Plutarch relates a Fable to the same purpose, in the History of Agis and Cleomenes.*

## F A B. X.

*The Cuceow and the Sparrow-Hawk.*

**I**N a scornful manner was a Cuccow upbraided by a Sparrow-Hawk, that not being inferior to him in size of Body, nor unlike him in Colour, he should content himself to feed on Worms and Mice, and not rather choose to feast on other Birds, as himself did. But it happened a few daies after, that the Sparrow-Hawk following a Pigeon, was taken by a Countryman, who hung him up to scare away other Birds of Prey; whom when the Cuccow espied, come to that ignominious end. Ah! said he, how much better had it been for thee to have been feeding now on Worms and Mice, than by feasting on Birds, brought this Calamity on thy self.

*He who honestly and industriously lives on what is his own, is more happy and secure than he who preys on the spoiles of others.*

## F A B. XI.

*The Shepherd the Wolf and the Fox.*

**O**N a time a Shepherd observed that a certain Creature which he could not well distinguish, by reason of the distance from him, danced to the sound of his Bagpipe. Some few daies after he perceived him in the same posture again, and had not continued at it half an hour, but he perceived a Fox come towards him, looking

ing very pleasantly, and telling him, that he brought such News as would ( he doubted ) scarce gain credit with him; and seeing the Shepherd listen to him, I come to you, proceeded the Fox, in behalf of the Wolf, who on any terms would be glad to see a Reconciliation of the Ancient Enmity betwixt the Sheep, and those of his Race. He condemns his nearest Relations and Friends, that cannot live with Creatures so peaceable and mild, that they may be justly termed the very Pattern of Goodness and Innocence. And besides, he is so much in love with your Bagpipe, that hearing the Harmony you make with it, though so far off, he cannot forbear dancing; if therefore you please to permit him to come to you, you will find him of a most sweet Nature, and will rejoyce in his Friendship. The Shepherd who knew well enough, the good understanding which for a long time had been betwixt those two Beasts, thus answered him. Though I have some small suspicion of the Messenger, yet I am content the Wolf should come hither, that he converse familiarly with the Sheep, and dance quietly to the Music of my Pipe: But on condition, he first consent that I draw out his Teeth, and pair his Nails, they not being at all necessary for Conversation, nor for Dancing. The Fox perceiving his craft detected, quickly with-drew without making any reply.

*The Applause which comes from the Mouth of an Enemy is dangerous. An Enemy that humbles himself too much, makes himself suspected. From the Messenger may be conjectured the*

*Goodness or Illness of the Person that sent him. A Man should take care to prevent if he can his Enemies approaching him with a greater strength than what he himself has. Kind Messages sent from an Enemy, if listened to, are commonly more hurtful than profitable; so that it is most secure not to give credit to them. La dolcezza de i Regali, e le belle parole sono sonniferi con quali s'addormentano li Nemici per sorprenderli piu facilmente. Presents and kind Messages are Opiate-potions to lull our Enemies asleep, that we may the more easily surprize them.*

## F A B. XII.

*The Jack-Daw that would have been a King.*

**J**upiter having an intention to establish a Kingdom among the Birds, gave them a Summons to appear all before him; where signifying his pleasure, he raised a great Strife and Emulation amongst them, who should appear at the Election day the handsomest; for he promised to bestow the Diadem on the most Beautiful. This put them all upon using their utmost skill, for their neatest adorning. Straight to the Fountains, Ponds, and Lakes they repair, that there, as in looking Glasses, they might see to place every Feather in its due order, and all those which were not to their Minds, they pull'd out and threw away. Thither also went the poor Jack-Daw, tho with no great opinion of himself; but finding a vast quantity of scattered Feathers

Feathers about the Waters, he subtilly contrived to make his best Advantage of them, so gathered the choicest and fittest them on himself in a most delightful order; and no sooner was he come to the Election, but he drew on him the Eyes of all the other Birds, and those likewise of the supream Judg himself, admiring that Beautiful variety. The Silver Swan gave place to him; the proud Peacock with his Glorious Plumes, in comparison of him, seemed despiseable: Nay the very Eagle with all his briskness, was slighted by the rest, in respect of his Bravery, and scarce had the confidence to stand in competition with him. But as *Jupiter* was about to deliver him the Scepter, the Owl earnestly beholding him, espied some of the Feathers he had thrown aside, and coming up to him, pull'd them off; all the other Birds, by his Example did the like, snatching away their own Feathers, and left the miserable Jack-Daw to be the scorni, and laughing stock of the whole Assembly.

*He that usurps what is properly belonging to others, adorns himself with their Goods, and glories in the Injustice, does seldom enjoy them long; and when fully discovered, commonly suffers Punishment and publick Infamy for it. This also may be fitly applyed to those who by Impudent Pretences, own the performance of some great Work they never did, or assume the glory of an honourable Exploit really due to others.*

## F A B. XIII.

*The Bees and the Drones.*

2

13



**S**OME laborious Bees had industriously made their Combes in a hollow Tree, which certain sluggish Drones having found, laid claim to; This Contest was very high at first, but after their heat of Argument was over, it was resolved on both sides to have it decided by Law, where a grave Wasp was Judg. Who having prudently informed himself of the nature of both the



the Pretenders, offered this proposal to them: Since, said he, your Bodies do resemble one another, and your colour is not much unlike, which makes the matter to be justly in dispute; And lest I should imprudently err against the Oath, I have religiously taken to administer equal Justice to all. Take Hives and therein make new Combs, that by their shapes, and tast of the Hony compared with this, the makers of these now in dispute may be known. Which condition being readily accepted by the Bees, but by the Drones absolutely refused; the just Judg pronounced this Sentence. 'Tis now very plain who cannot, and who really did make these Hony Combs; I there restore to the Bees the fruits of their own labours.

*This Fable, saies Phædrus, I had passed over in silence, if the Drones having appealed to the Law, had not afterwards refused to submit to the Judges decision. Opus Artificem probat. The work shows the Artist.*

---

## F A B. XIV.

*Æsop and the Country-man.*

**A** Rich Chuff, the Master of considerable Flocks of Sheep, had Ewes which brought forth Lambs with Heads resembling Humane Shape, and being affrighted at the Portent, he ran troubled to the *Augurs* to consult them about the meaning of this Prodigy. One said, it pointed at the Masters life, and advised that victims should be offered for appeasing the Divine Anger. Another affirmed his Wife to be an Adulteress, and that this signified his Children were Illegitimate, but that great sacrifices might avert the impending Mischiefs; in short, there were many different Opinions amongst them, which served but to aggravate the poor Mans distraction about it. By chance in the croud of Listners after this Novelty, was *Æsop* an Old Man of an ill shape, but one seldom mistaken in his Opinion of Natural things: O Country-man! said he, would you have your Imagination and all your doubts cleared concerning this strange Portent? Marry your Shepherds and you shall see no more such Prodigies.

*A Learned Experience is better and surer than conjecture, and all the skill of Southsayers. Experientia præstantior arte.*

F A B.

## F A B. X V.

*The tall Trees and the Shrubs.*

**M**Any Trees grew together in a Wood, some of which being tall and straight without knots, and others knotty, low, and crooked; these latter were often derided by the former for their want of Beauty and Comeliness. But it happened that the Master intending to build him a new House, caused all the handsome Trees to be cut down; and left the ugly shrubs standing. Well, said they modestly to those who had formerly insulted over them; How much better is it now to be a low ill shaped Tree, than a Beautiful one?

*This Apologue admonishes those who are not so handsome as they would be, not to be troubled at it, since the Beauty of many Persons has been their ruin.*

## F A B. X V I.

*The Swan and the Stork.*

**N**ear the very approach of her Death, a Swan sang more sweetly than ever she was accustomed to do; whose charming Music a Stork admiring at such an unseasonable time, asked her the reason of it? This I do, answered she, because I have cleared my mind of all the Anxious thoughts of this Life, which way I should dispose of my self; and I shall now finish all the Troubles

Troubles I have so long laboured under, in searching after Food for my Nourishment, and avoiding all the cunning stratagems of the Fowlers against my own Life, and the Lives of my dear young.

*We should not fear Death, by which all the Miseries and Calamities of this World are dissolved.*

## F A B. XVII.

### *The Fly and the Mule.*

**A** Saucy Fly sitting on the Pearch of a Chariot, called out to the Mule that drew it, Why are you so Lazy? said he; will you not mend your pace? Take heed I twinge you not by the Neck, and make you bestir your self a little more nimbly than you do. Poor Creature! answered the Mule, I value not thy words a rush, I only fear him, who sitting in the Box with his Whip in one hand, and in the other holding the Reines, which being fixed to my Bit, now covered with my Foam, guide me how, and which way he pleases; but as for thee, thou maist cease thy impertinence; for I know when to walk, run, or step, without thy insolent directions.

*This Fable shows how much such a one is to be despised, who having no ability, will on every occasion be using his vain menaces and boasting of his mighty Power. Graviter decipiuntur, qui putant se aliquid esse, cum nihil sint.*

F A B.

## F A B. XVIII.

*The Lapwing and the Parrat.*

**T**Was meer Emulation to see the Felicity of a Parrat, who was kept in a rich Cage adorned with Gold, and hanging in a Kings Palace, that provoked an Arrogant Lapwing thus to accost her. My Plumes, said she, are no less Beautiful than thine, and I, methinks, excel thee in the tuneableness of my Voice; but in the real honour of our Persons, there can be no comparison: for I was certainly born to Dignity, coming into the World with this Princely Crown on my Head; and yet thou wantonest it here in Ease and Luxury, being daily fed from the Kings own Table; whilst I am forced with a continual Anxiety to search about for any living. I will therefore go to the King and offer him my Service, that I may at least enjoy an equal Felicity with thee, and divert him with my pleasant Harmony; she then flying to the King, was put into a Cage and kept. But after she had thus lived a while, she grew sensible of her miserable Captivity, and the narrow bounds she was confined to, the Thought whereof soon brake her heart, and dying she sighed out these last words. O Dearest Liberty! which I so long have wanted, thou art a Jem invaluable: For nothing this World contains can make a fit Comparison with thee.

*Liberty cannot be sold for Money. When Leonidas the Spartan General, with four hundred Grecians*

Grecians opposed the mighty Army of Xerxes King of Persia, at the straights of Thermopylæ, which consisted of ten hundred thousand Men; the valiant Leonidas advised his Soldiers to dy bravely fighting, after his Example, rather than lose their Liberty, and become Slaves to the Persians; and to encourage them further, told them, they should all sup together that night with Pluto.

## F A B. XIX.

*The Fox and the Women.*

**A**S Fox was runing through a Town, and saw certain Women eating Hens. Surely cryed he, a miserable Creature am I; for should I but do, what you are now doing, how many Dogs, and what a noise and uproar should I presently have at my Heels? We, answered one of those Women, eat that which is our own, but thou boldly livest on what thou stealest from others.

*We cannot expect to have the same Disposal of other Mens Goods, which the true Owner have.*

## F A B. XX.

*The Wise Lion.*

**J**UST as a Lion had killed a Heifer, a Thief coming up boldly to him, demanded his share of it; I would give it you answered the Lion, were you not accustomed to take what you can lay hold on, without asking leave; and so he put by the Saucy Claimer. Presently

sently after, an honest Man happening to come the same way, and seeing that terrible Beast, was retiring back with Speed: But the Lion having espied him, be not afraid, said he, speaking with all the mildness he could. Come forward boldly and take the share, which is justly due to your Modesty and Vertue. Then so soon as he had divided his Prey, he retreated into the Wood, that he might give the Man liberty to draw near and take it.

*This saies Phædrus was an admirable Example, and an Action worthy of great praise; but now a daies, bold Men and Thieves grow rich, while honest modest Men are left to starve with Poverty. Sunt etiam sua Præmia laudi.*

## F A B. XXI.

*The Crow and the Swan.*

**A** Crow observing the beauty of a Swan, was ambitious of attaining to so pure a Colour; and concluding it to be the effect of his continual Bathing and Washing himself in the Brooks; This imprudent Crow left the Altars where he, on the entrails of Beasts which were there Sacrificed, had alwaies been nourished, and thence forward spent his time by the Lakes and Rivers: But tho he was there continually washing himself, he could by no diligence change the colour of his Feathers, and at last wanting his usual good Food, he pined away and dyed.

*No manner of living can change Nature. Naturam expellas Furca licet usque recurret.*

F A B.

## F A B. XXII.

*The Wallet, or Jupiter and Momus.*

**T**O examine into the Grounds and Reasons of *Momus's* quarrel against the Works of the Creation; *Jupiter* on a time had all Creatures Summoned to appear before him, commanding every one freely to declare what faults they could find in their own Compostures, which should immediately be remedied. And seeing the Ape near him; Come, said *Jupiter*, let us begin



gin with you. Look upon the Fabrick and Beauty of all your fellow Creatures; make a comparison thereof with your own, and then tell me what you would have amended, and it shall be done. Sir, answered the Ape, I am very well satisfied, not only with my own elegant shape of Body, but likewise with the more noble faculties of my Mind; and have nothing in me which can reproach me, as I may modestly enough presume to say, before this Honourable Assembly. But, continued he, Here is my Brother the Bear, who cannot much boast of his admirable Figure. I should be sorry he should have an opportunity to see his Picture; I am sure he would scarce be in love with it. For my part, said the Bear, I envy not the Shape, nor Beauty of any Creature here present, being well enough pleased with my own. Then making his Observations on the Elephant, shewed it would be very necessary to have some addition made to his Tail; also a great part of his Ears taken off, which he might well enough spare; and that he being a large ill-shaped Bulk, without any Comeliness, would require considerable Alterations. The Elephant hearing this, gave him a grave reprimand for the saucy Character he had bestowed on him. But really it pities me, added he, for our friend the Whale, who has too unweildy a Body, and which might therefore conveniently be reduced to a smaller Demension. The Whale, in anger, protested he liked well enough his large size. But, I must confess, pursued he, the Pis-mire is a Creature too little for its Courage, Wit, and Industry; For so great Labours and continual

Fatigue require a stronger and more able Body to undergo them. You might spare your Remarks on me, said the Pismire somewhat displeased; For the Symmetry of my Body is, in all respects, so compleatly adjusted to my Mind, that I desire it may remain just as it is. And she further told them that in comparison of the Mite, she seemed a huge Colossus. Jupiter then, after he had passed a pleasant Censure on them all, for having so good Opinions of themselves, dismissed them.

Thus it is with us. Every one is a Lince to espy other Mens Faults, and a Mole at finding out his own. We easily excuse every ill Action we our selves are guilty of, but expose to all the World the Faults of our Neighbours. Jupiter therefore is reported to have given every Man a Wallet, which he carries about with him; In the back part whereof, we put all our own Follies and Errours out of our Sights, but carry those of other men always before us. And hence it is Catullus saies, Non videmus id Mantice quod à tergo est. We look not into that part of the Wallet which is behind us. And Phædrus; Videte nostra mala non possumus: Alii simul delinquant, Censores sumus. We cannot see our own ill Actions, but are quick Censurers of other Men, when we find them faulty. Sicut autem cuique attributus est error. But every Man must have his Faults laid on his own back, therefore Persius, said well:

Sed præcedenti spectatur Mantica tergo.

## F A B. XXIII.

*The Fable of Arion and the Dolphin.*

**A** *Arion* was an excellent Musician of *Methymna* in the Isle of *Lesbos*, greatly beloved and admired for his Skill, by *Periander* King of *Corinth*. But he being curious to see other Countries, left the King and travelled into *Sicily* and *Italy*; where he not only acquired great Fame by his profound knowledge in that Science of Music, and his exquisite performance thereof, but likewise gathered a considerable stock of Money in his Progress. There he spent some time till being desirous to return to *Corinth*, he Embarked on a Ship bound for that place. But the Mariners longing to share the Treasure they knew he had on board, resolved to kill him by the way. *Arion* perceiving their Design, for they had laid violent hands on him, begged them to spare his Life, and he would freely give them all he had; or at least pray'd them to let him live till he had sung one Song to his Harp, to lament the hardness of his Fortune; which the Mariners, for sake of the Music, were content to grant. This excellent man then taking his Instrument, went up to the highest part of the Ships Stern, and sang aloud a Song in that Movement which the *Greeks* called *Orthion*, with admirable Sweetness and Passion, like the dying Swan, hoping thereby to have enclined the hard hearts of his Enemies to compassion. But when he had done, and found them still obstinate; He

K 2

threw

threw himself immediately into the Sea with his Harp in his Hand, where thole Wretches left him to perish. But a very strange and miraculous thing betel him; For a Dolphin, the Friend of Mankind, swimming to him, took him on his back, and carrying him along upon the very surface of the Water, landed him safely at the Promontory of *Tenarus* in the Country of *Laconia*. From thence he went to *Corinth*, presenting himself before King *Periander*, and told him all that had happened. The King not giving Credit to his Story, sent him to Prison, till the Marriners of his Vessel, who were to have brought him, were examined; But they confessed only, that they heard he had been in *Italy*, much Honoured and Carested in all the Cities where he came; and that he had there heaped up much wealth; which was all they knew of him. When they would confels no further, *Arion* appear'd to them, in the very same Cloaths, with his Harp, and all his Equipage, as he was when thrown into the Sea. The sight of which so astonished the Marriners that they could not deny the Fact, and soon after received the just punishment of their Crime. This Fable was much talked of, both in *Lesbos*, and at *Corinth*, where they had the Story most admirably represented in Brass, of a Harper dismounting from the back of a Dolphin, on the Sea shoar, near the Mountain *Tenarus*.

*This Apologue shews us, that there is very often more Clemency and Pity to be found among brute Creatures, than amongst some Men; who have no regard to any thing, but to heap up Riches: Nor any other Testimony of Humanity in*

*in them besides their shape. This is taken from the First Book of Herodotus, and the Sixteenth Book of Aulus Gellius.*

## F A B. X X I V.

*The Man that desired his Corn should grow without Beards.*

**O**F the Goddess *Ceres*, had a Husbandman obtained the answer of his Prayers, that his Corn hereafter should grow without pricking Auns or Beards, that it might not hurt the hands of his Reapers. But his Corn, so soon as it became ripe, was eaten up by the small Birds, which made him repent of his imprudent request. Alas! cry'd he, what advantage have I got by this, that for the procuring a trifling convenience, have lost a fruitful Crop?

*We may well bear with some small Inconvenience, especially when accompanied with great Profits.*

## F A B. X X V.

*The Eagle, the Hawk, and the Kite.*

**T**HE Hawk and the Kite had a Dispute before the Eagle, which of them was most Noble. The Kite very much insisted on the Bulkiness of his Body: and the Hawk boasted of his strength, and the swiftness of his Flight. Now whilst each of them expected the Eagles sentence in his particular favour; the Wise Judge thus expressed himself. Go both of you, said he, abroad, and he of the

two, that shall bring home the best Prey, Him will I esteem to be the noblest Bird. The Kite returned with a Mouse he had taken, and the Hawk presented a Pidgeon. 'Tis plain now, said the Eagle, that the Hawk is so much more Noble than the Kite, as a Pidgeon in goodness excels a Mouse.

*Men are to be valued by their good Actions, and not by the Bulkiness of their Estates. And the Italian saying is, Di ciascun l' Opra e del valore il saggio. Every mans Actions are the Test of his value.*

## F A B. XXVI.

*The Shepherd and his Dog.*

**A** Shepherd had committed his Flocks to be carefully looked after by his Dog; and that he might fairly discharge his Trust, fed him every day with good Meat. But this ungrateful Cur, would frequently kill a Sheep, and privately eat it; which when discovered by his Master, he seized him, and going about to kill him. I beseech you Sir, cry'd the Dog, Spare my Life, Remember that I am your Menial Servant; and rather kill the Wolf, who lies in wait continually to destroy your Flocks. Nay, said the Shepherd, but thou more deserveest Death than the Wolf, for He is our Professed Enemy, and commits those Acts of Hostility which we expect, and take the best care we can to prevent: Whilst thou being of my Family, to whom I have entrusted so great a Charge, and who, under Colour of doing me good service, having basely betrayed me, dost merit no favour at my hands.

*The ymore deserve to be punished who do us mischief under*

*under the Mask of Friendship, than those who openly declare themselves to be our Enemies.*

## F A B. X X V I I.

*The Father and the Son.*

**A** Father exhorted his Son to apply himself more closely to his business; And that he might leave off his vicious course of life, endeavoured to paint out to him, the Beauty of Virtue, and Deformity of Vice. Dear Father, answered the ungracious Son, Pray spare your pains: for I have heard some Famous Philosophers, as they were called, railing against Vice, and using their cunningest Arguments to persuade to Virtue, and I would never believe them; much less will I ever mind you, who are no Philosopher.

*Those Persons, who are naturally of Wicked Inclinations, will very seldom forsake their vices by any Persuasions whatsoever.*

## F A B. X X V I I I.

*The Camel, the Elephant, and the Ape.*

**T**HE Beasts going about to choose a King, the Camel and the Elephant stood Candidates for the Dignity; hoping to carry it by the greatness of their Bulks, and strength of their Bodies. But the Ape despising them, stood up, and objected against both as unfit; the Camel because he had not Choler enough to exercise against the unjust. And as for the Elephant, he laughing, said, we shall be apt to suspect he carries about an Army of Pigs in his great Belly; by which Speech they were both put by the Election. *The*

*The greatest affairs may be baffled, by the ridiculous Objection of some envious Persons.*

## F A B. X X I X.

*The Walnut-Tree.*

**N**EAR a Common Road grew a Walnut-Tree, whose Nuts the Passengers coveting, were continually pelting at, with sticks and Stones, whereby they miserably tare and break its Boughs; the Tree being grieved at this ill usage, thus lamented: Oh, wretched that I am, who, from those whom I most delight with my Fruit, receive this ungrateful return!

*This reproves those ungrateful Persons who repay Evil for Good.*

## F A B. X X X.

*The Lamb that danced, and the Wolf.*

**A** Lamb which had strayed out of its bounds, being furiously pursued by a Wolf, suddenly stoppt, and turning to him, said. O Wolf! since I must be your Meal; that I may dy with some pleasure, pray be so kind to let me first hear one Tune; for I know your Performance in Music to be very excellent. The Wolf began to Sing, and the Lamb to Dance to it, which extreamly delighted the Wolf, and encouraged him to continue his Melody with great Eagerness and Vigor, till the Dogs of the next Village hearing that Howling Noise, came running



ing, and were at his Heels e're he perceived them: Then turning to the Lamb, he had but just time to say as he was seized; I am rightly served, that being by my Education a Cook, must needs take upon me to be a Musician.

*This Fable aims at those who leaving their Trades and Professions, to which they have been bred, and wherein they are very well skill'd, will undertake others, of which they have no knowledg, and by them are deservedly ruined.*

## F A B. X X X I.

*The Vale and the Mountain.*

**A** Vale lying Low, by the side of a High Mountain, that had long kept her in Subjection, brake out at last into these angry Expressions against him. How long, thou Comberfom Hill, wilt thou persist to insult over me? Remove thy self further off, and think not on this manner, ever to keep me a Slave to thee; for if thou do, I will certainly revenge my self of thy Oppression. Since it hath thus, answered the Mountain, pleased the Almighty Creator of all things, to set me over thee, from the Beginning; Be not angry at what cannot be remedied, but be patient under the Decrees of Heaven. The Vale not regarding the sober Admonition of the Mountain, brought a great Army of Trees and Plants, who advancing with Fury upon his sides, Fought valiantly against him; wounding him in several Places; hoping by this means to have forced the Hill

Hill to remove, that so she might have drawn her self from his Power. But he being provoked to passion, Thou foolish Vale! said he, that hast the Insolence to Rebel, and thus to begin a War against thy Sovereign, thou shalt soon feel the effects of my Indignation, which thou hast pulled on thine own head. And saying this, the Mountain threw down great Stones, whereby he soon vanquished the rebellious Army, and so humbled the proud Vally, that she was quickly brought again to her wonted Obedience.

*Servants ought to obey their Masters: and Subjects to pay their just Duty and Allegiance to their Sovereigns, and those who are set in Authority over them. For we must remember that* Ἀρχὴν εἰδὼς Θεῷ. *The Prince is Gods Representative.*

## F A B. X X X I I.

### *The Ass and the Calf.*

**A**N Ass and a Calf feeding together in a Meadow, they heard an Alarm given of the approach of Soldiers marching that way. Let us run for our Lives, said the Calf to the Ass, lest we be found here and taken by the Enemy. Run thou, answered the Ass, that fearest being killed. As for my share, I need not concern myself; for to whose lot soever I fall, I am still sure of carrying the Burden.

*Men born to Slavery, need not be afrighted at changing their Masters, since they are not sure, but that they may shift for the better.*

*Nulla e il loco cangiar con sorte eguale.*

F A B.

## F A B. XXXIII.

*The Wolf turned Shepherd,*

33

**I**N a Forrest, near a large Pasture stocked with divers Flocks of Sheep, and heards of Cattle, there stelled an Antient Wolf, who by reason of his Age, was not so able to fetch in his Prey from that Neighbourhood as aforesometimes; he therefore contrived this subtil stratagem. He clothed himself like a Shepherd, with a suit tightly fixt on his Body, a Hat upon his Head, and then

then walking upright on his hind Feet, he carried his Crook on his Shoulder; nor wanted he his Bagpipes at his Girdle to be compleat in all respects. In this Equipage went out the Traytor to the Pasture, where he found the true Shepherd with his Dogs, and most of his Flock sleeping; Then wanting a Device to draw the Sheep to the Woodside, he thought to have accommodated his voice to his Habit, intending to imitate the Shepherds Call, but that break the neck of his whole design; for his shril Howl made the Woods and Hills eccho so loud, that it discovered the Mystery, alarming the Shepherd and his Dogs, by whom our Impostor was so vigorously pursued, that being hindred in his flight by his New Accoutrements, he was soon taken and lost his life.

*For him that is a Wolf, 'tis safest acting as a Wolf. And so the French saying is.*

*Quiconque est Loup, agefle en Loup,  
C'est le plus certain de beaucoup.*

*For the Italians say, Non puo la fallita star sempre occulta. Falshood cannot alwaies lye concealed.*

#### F A B. XXXIV.

*The Woman that lamented her Husbonds Death.*

**E**Xtreamly afflicted was a Young Woman at the Sicknes of her Husband, whom the Doctors had given over as a Dead Man; but the kind Father endeavored on this manner to comfort her. Do not take this loss so much to heart, my Dear Child, said he, for I have found out a handsom Man, to make thee another Husband

band; one that I hope will soon Mitigate thy Grief, and blot this loss out of thy Mind. Ah Father! answered this good Woman, let me intreat you not to mention another Husband to me, for as often as I hear you but name that word Husband, 'tis like so many Stabs of a Dagger to my Heart. Presently after, so soon as her Husband was dead; Father, said she, Blubbering and Crying, when will you bring me the handsome Husband, you told me you had found out for me?

*This shewes that a Woman's Grief for her Husband, lasts no longer than till the Breath be out of his Body.*

## F A B. X X X V.

*The Country-man and a Horse-man.*

**T**O the City as a Country-man was travelling, with a Hare at his back to sell; he met a Horse-man, who under pretence of buying it, poised it in his hand: and as he asked the price, claping Spurs suddainly to his Horse, he galloped full speed away. The Country-man seeing him at some distance, and his Hare past recovery, he called aloud after him, Ho Friend! do you hear; I present you with that Hare, pray eat her for my sake, and be merry with her; but forget not to drink my Health, who so frankly bestow her on you.

*'Tis good sometimes when a Disgrace or Mischief happens to us, if it be past all Remedy, to Dissemble and pass it off with a Jest, or with Laughter.*  
*Ridicule hæc Homines, nequunt quæ vendere donant.*

F A B.

## F A B. XXXVI

*The Old Wolf that found a Prey.*

**S**O feeble was an Old Wolf grown, by reason of his Age, that he was no longer able to hunt for his Prey, nor were any of his former Comrades so kind to give him a share of theirs, but all drove him away, when he offered to come near them. This Distressed Wolf ranging alone about the Woods, found a dead Ox, on which he falling with a keen Appetite, the smell of it soon reached the Noses of the other Wolves, who came running to help him devour it. We, said they, fawning upon him, are your Old Friends, and come to bear you Company. 'Tis well, cried the Antient Wolf, I have this Entertainment for you: For now ye are all my Companion and Friends, but before, ye cruelly beat me, and would own neither Kindred nor Friendship with me.

*Wealth and Riches acquire us Friends, or rather Enemies under the Disguise of Friends, who will stick by us so long as they can propose to reap any Benefit or Advantage by us, but when that ceases, they shall not only desert us, but our very presence is offensive to them.*

*Donec eris Felix multos numerabis Amicos,  
Nullus ad amissas ibit Amicus opes.*

## F A B. XXXVII.

*The Storks and the Kite.*

**T**WO Storks had their Nest on a House Top, wherein they not only kept their Young ones, but also their aged Father and Mother. These perceiving, first by an extraordinary Smoak, and then by the appearance of Flame, that their House was accidentally set on Fire, and in danger of being burnt to the Ground. One of them took his Father upon his back, and carrying him down, left him in security, whilst the other made on the same manner a Flight with her Mother; for which they were angrily upbraided by a Kite, who called them Wicked and Cruel, unworthy to have Children, and proceeded maliciously to tell them, they unnaturally exposed their Young to the Flames, when it was in their power to preserve them, while they were thus employed in carrying off those Skellions of their old Parents, who were now but a Burden to Nature. I love my Children very well, reply'd the Stork, but I love those better who brought me into the Light of the World, for I may in time have other Children, but can never have another Father and a Mother.

*'Tis impossible to foresee all Accidents that may happen; and it is great Prudence to endeavour to preserve what we have most value for, but especially that, which if lost can never more be recovered. God and Nature oblige us to prefer our Father and our Mother to any other thing in the*  
World.

*World. These Storks are the great Example of Filial Duty to Parents; and are reported not only to take care to nourish them in their old Age, but to pluck off from themselves their softest Feathers to make their Nests easie for them. Cimon the Famous Athenian, to ransom his Father, thrust himself into a Goal, where, when he was loaded with Chains and Fetters, he boasted he had never before enjoyed so great a pleasure. Another remarkable instance of this kind, is that of Alexander the Great, who going to make War against Darius King of Persia, left Antipater an Assistant to his Mother, to help her Govern the Kingdom of Macedonia in his absence; but whether or no she managed affairs with the Prudence she ought to have done, or that she inclined to favour some other Person more than himself, Antipater was often writing long Letters to Alexander, complaining of the Disorders which happened by her ill Conduct: But as that incomparable Monarch, was on a time reading one of those Letters, in presence of his Dear Friend Hephestion. Antipater, said he, (expressing great Tendernefs,) does not know, that one Tear of my Mothers is sufficient to cancel all the Complaints, and Accusations of every one of his long Letters. Words which ought to be engraved in indelable Characters on the Hearts of Children, who have any pretence of Complaint against their Parents. Li Padri, e le Madri non sono d' alcuna cosa obligati a li Figliuoli, ed' essi per lo contrario tuto loro devono, poiche devono loro la vita. Parents, saies an Italian, are not for any thing obliged to their Children, but on the con-*



*contrary, Children owe their all to them, since they owe them their Lives.*

## F A B. XXXVIII.

*Jupiter and the Tortois.*

**T**O the Celebration of a great Wedding *Jupiter* invited all his Creatures; amongst whom the Tortois was the Backwardest to make her appearance there. *Jupiter* wondring at her slowness, asked her the reason why she came not sooner to his Feast, having had such timely notice. I was very loath, answered she, to leave my dear sweet House. At which expression *Jupiter* in anger condemned her perpetually to carry her House with her on her Back.

*Many men had rather fare poorly at home, than go abroad to the Invitation of Great Persons.*

## F A B. XXXIX.

*The Wolf and the Sheep.*

**B**leeding, tired and almost dead with Hunger, lay a miserable Wolf, that had been worried by Dogs; from whom he at last had thus narrowly escaped with Life. And seeing a Sheep near him, desired her for Charity to fetch him a little Water; which, said he, if you will be so kind to do, I shall find victuals my self. But the Sheep guessing at the mischief of his Heart. Ay, said she, if I bring you Drink, you'll make your Meal of my Flesh.

L

*This*

*This shews how ready a Wicked Wretch is alwaies to betray the simple and well meaning Person.*

## F A B. XL.

*The Hares and the Foxes.*

**T**HE Hares not able to endure the continual Depredations which the Eagles practised amongst them, in times of Peace; resolved to declare war against them; but sent before-hand to the Foxes to make a Confederacy with them, hoping to bring in them to their Assistance. But the Foxes declined it, returning their Answer, that they would gladly have joyned with them in this War, Did we not, said they, know very well who you are, and against whom you fight.

*Those who fight against others more powerful than themselves, must valiantly resolve to quit all thoughts of their own safety.*

## F A B. XLI.

*The Serpent that complained to Jupiter.*

**A** Serpent having been trod on by several Persons, complained of it to Jupiter, who thus answered him. Had you but stung the First that set his Foot upon your Back, a Second durst not have offended you.

*He who at first justly resents an injury, becomes respected afterwards by others, who will be careful not to offend him. Chi facile perdonas, ingiuria aspetta.*

F A B.

## F A B. XLII.

*The Mouse, the Frog, and the Kite.*

2



42

**N**ot being able to cross a Brook by any contrivance of his own, a Mouse was forced to apply to a Frog for assistance in the enterprize, who readily granted his request, promising him a safe passage, but maliciously designed to drown him by the way ; And that you may the more securely go, said the Frog, we'l tye your Foot to mine, and I swimming shall give you a

L 2

gentle

gentle tow along, by which you will soon get over. The Mouse giving Credit to his fair Words suffered their Feet to be fastened together. But when they were got into the middle of the Stream, the treacherous Frog began to dive, thinking to drown the unwary Mouse, who there laboured with all his strength to keep himself still floating on the surface of the Water. Now whilst this Contention lasted, a Kite that had espied them, came down suddenly on them, and caught the Mouse who was uppermost, carrying him into the Air, together with the Frog hanging at his Foot, and there tearing them in pieces, eat them both.

*Many thinking to do mischief to others, happen at last to destroy themselves.*

Tal' hor prima a se nuoce, un ch' altri offendi.  
*He hurts himself, who others does offend.*

## F A B. XLIII.

### *The Hermit and the Souldier.*

**B**Y a pious Hermit was a Souldier exhorted to leave off Fighting, and that lewd course of Life which he had so long followed, and for the future to attend the service of God. The Souldier thanked him, and promised to take his good Advice; For indeed Souldiers, said he, now in times of Peace, are but ill looked upon, badly paid, and debarred the Liberty of Plundering; so that it is become a Trade not worth the following.

*Many leave off Vice, because they are not permitted the exercise of it.*

F A B.

## F A B. XLIV.

*The Shipwrecked Athenian.*

**A** Wealthy Merchant of *Athens* going a Voyage to Sea with many other Persons; the Ship in a terrible Storm being forced on a Lee Shore, was stranded and stayed all in pieces ; many of the Sea men and Passengers perishing in the Wreck. But the *Athenian* invoking the assistance of his Goddess *Minerva*, promised to Offer at her Shrine in her Temple, six hundred Staters of Gold if she preserved him from the Threatning Danger ; and seeing a Sea-man by him, who swam well, Friend, said he, pray be so kind to lend a hand also with *Minerva* for the helping me to Shore.

*They who are fallen into Distress, when they invoke God's assistance, must also exert their own Endeavours.*

## F A B. XLV.

*The Horse, the Bull, the Dog, and the Man.*

**I**N the sharpest time of all the Winter, a Horse, a Bull, and a Dog being ready to perish with cold, came to a Man's House, who receiving them kindly made them a Fire to warm and refresh them ; Then fed the Horse with Provender, the Bull with Hay, and to the Dog he gave Meat from his own Table. Which generous Hospitality, they were so desirous to acknowledge, that

L 3

they

they agreed to gratific him with a part of their Lives, to add to his. The Horse bestowed on him his first years; therefore is every one so precipitate, and haughty. The middle of his Life the Bull presented him with, which makes him so laborious, endeavouring to gather Riches. And the Dog was content to give him his latter years, for which reason man towards the close of his Life, becomes so Morose, and surly; loving none but those who are feeding him, and presenting him with good things, and those only he caresses and flatters; but against such as are not kind to him, he is continually snarling and barking.

*So base and low spirited men when grown old, only lovethose who are feeding and treating them.*

## F A B. XLVI.

### *The Plowman and his Oxen.*

**O**Ne morning betimes as a Plowman was going into his Stable, he found his Oxen very merry; Of which he asking the reason. It is, answered they, because we dream'd last night, that you carried us out to feed in a large and Fruitful Pasture. And I dream'd, said he, that I was to Plow with you all this Day. So that my Dream will prove true, and yours false.

*There is no credit to be given to Dreams, especially when they seem to thwart the Designs of those Persons who have a full Liberty of Disposing of us at their Pleasure.*

## F A B. XLVII.

*The Cock, the Ass, and the Lion.*

**T**He Cock and the Ass feeding together, a Lion came to seize the Ass, which the Cock perceiving, crowed aloud to give him notice of it, at which shrill noise, the Lion being affrighted ran away, for so'tis said the Lion alwaies dreads a Cock's Voice. But the Ass thinking he had fled for fear of him, pursued the Lion, who ran very far, till looking back, and not hearing nor seeing the Cock, turned furiously upon the Ass, and devoured him. The Ass crying with a lamentable voice, as he was dying. O Fool and Unfortunate! that knowing my self not to be of a Valiant and Couragious Race, should thus madly engage against so powerful an Enemy.

*Many men out of design, counterfeit Fear till they find an opportunity to fall upon their Enemies and destroy them.*

## F A B. XLVIII.

*The Boar and the Fox.*

**A**gainst a great Stone as a Boar was whetting his Tusks, he was asked the reason of it by a Fox, since, said he, there is no Enemy nigh, nor any thing whereon to exercise them. This I do, answered the Boar, that when I shall have occasion to fight or any way to use them, I may not then be employed

ployed in whetting my Tusks, but have them in a readiness.

*This admonishes us to endeavour to be prepared against Accidents that may happen to us.*

Provedi anzi ch' ei venga, al tuo bisogno.

*Provide against thy wants before they come.*

## F A B. X L I X.

### *The Eagle and the Fox.*

**T**HE Eagle and the Fox had contracted a Friendship together, and to make it the more lasting, they agreed to dwell near one another. The kind Eagle left the Rock where she was accustomed to build, and made her Nest in a high Tree, beneath which, the Fox had lodged her Cubbs among certain Bushes. But this perfidious Eagle on a time wanting food for her Young, and knowing the Fox was abroad seeking his prey, she without regard to her plighted Faith, and Friendship, flew down to the shrubs, and seizing the Young Foxes, carried them all up to the Nest; where she with her hungry Brood devoured them. The Fox returning at night, and missing those for whom she had been making provision, was infinitely afflicted, easily concluding they had been taken away by her false Neighbour, and not able to revenge her self, she being a terrestrial Creature, and her Enemy a valiant Towering Bird, she in the sorrow of her heart for her loss, cursed her cruel Enemy and invoked the Gods to punish the Treachery; turning from thenceforward all her Love into mortal Hatred. Now it happened a few daies after, that as they were sacrificing a Goat to the  
God



God *Pan* in a Neighbouring Village, the Eagle snatched away a piece of the Flesh from the Altar, to which there hanging a Live Fire Coal, and the carrying it up into the Tree; the Coal quickly set the Nest on Fire, being all made of Straw, Sticks, and other combustible matter. So soon therefore as the young Eagles began to feel the Heat, and not being yet perfectly able to fly, they fell down to the Ground, where they were all seized with great eagerness by the Fox, who without any pity, eat them in sight of their afflicted Mother.

*Those who break Friendship and their Solemn Faith, tho the Persons injured cannot revenge themselves upon them, yet they seldom escape the Judgement of God. Nor could the Eagle, for this action, have any pretence, of Motherly Charity, for preserving the Lives of her Young, since she should rather have chosen to have died with all her Brood, than have committed so base a Breach of Faith against a Friend. Thus we may see that Æsop in this Apologue, has made Divine Vengeance to follow the Eagles sin of Perfidiousness: The Fox's Cries moved the Anger of the Gods, who permit the very Nest to be burnt, and her young ones striving to save themselves from the Flames, fall down into the Jaws of their Enemy. The Italian saies,*

*Vindice e Dio del Guisto a torto offeso.*

*God will revenge the Innocent when wrong'd.*

## F A B L.

*The Hares that were afraid without Cause.*

2

50.



**A** Tempestuous Wind rattling amongst the Trees of a Tall Wood, so affrighted the Hares, Inhabitants of the Shrubs there; that in great Terror, they ran to save themselves, till they came to a broad Marish or Lake, where their Consternation was increased by their Danger of Drowning. But observing certain Frogs on the side thereof, who at the Hares approach,

proach, leaped into the Water for fear of them. One of the Antientest of the Hares, more prudent and of greater experience than the rest, calling aloud. Friends, said he, let us take Courage, since we see these Frogs are without cause affraid of us, as we perchance, with as little reason are of the Wind. For I perceive all Creatures are subject to Dangers and Troubles, of which they are alwaies in fear. But we have nimble Feet and Cowardly Hearts, Let us then return and despise these seeming Dangers, for when we shall have just cause, it will then be time enough to run.

*We should be of good Courage in all our Exigencies, for Vertue falls and dies, without a proper Stock of Confidence, which is the Queen and Conductress of all Vertues.*

## F A B. LI.

### *The Old Dog and his Master.*

**I**N vain a Dog grown very Old, was by his Master encouraged still to Hunt, being by reason of the Feebleness of his Limbs unable to run as formerly, and when with difficulty he caught a Hare, his want of Teeth gave her an opportunity to escape from him; For which his Master chiding and beating him, Alas Sir! cryed the Dog, I hoped you would have pardoned me that am grown Ancient, and would have called to mind the good services I have done, when strong and Brisk. But

But I find nothing is regarded when it brings not in a present Profit with it. You have loved me while I was vigorous and able to serve you, why should you forget your past Friendship, and treat me thus cruelly in my Old Age?

*This Fable shows that only the present Advantage is esteemed, and former Services soon forgot.*

## F A B. LII.

*The Crow and the Dog.*

**U**Pon a Solemn Day, a Crow offering Sacrifice to *Minerva*, invited a Dog to Dinner, who falling into discourse with her, took occasion to ask her why she would sacrifice in vain? For you know, said he, the Goddess hates you, insomuch that she will not allow you any Credit with the *Augurs*. For that reason, said the Crow, I Sacrifice, hoping to appease her Anger, that I may be reconciled to her.

*Many take occasion, and therein act prudently, to do Services to their Enemies striving by that means to be reconciled to them. Qui vincere Adversarium ex tuto cupit, beneficiis & gratia certet bona. The Italian Poet saies,*

— Contra il Possent, il Debil perde,  
E l' humiltade ogni durezza doma.

*He wisely acts who with Great men complies;  
The weakest, thus by yielding, gain the Prime.*

## F A B. LIII.

*The Master and his Servant.*

**O**Ne having a Servant not over quick-witted, was wont to call him King of the Fools, who stomaching the Disgrace, I would I were so, said he once roundly to his Master ; For I should be a great King, over a Numberless People, and you would be one of my Subjects.

Stultorum plena sunt omnia. *The World is full of Fools.*

## F A B. LIV.

*The Monkey and the Walnuts.*

**A** Monkey seeing a Walnut-tree well stored with Green Nuts, was curious to know the Name and Goodness of the Fruit, and being told that those Nuts contained Kernels of an excellent and delightful tast, he began to be pleased with the Thoughts of eating them, but was puzzled to find out a way to get to them, for the Tree was large, and the Body high before there were any Boughs to lay hold on. He was therefore at last forced to go to the next Village, where finding a long Ladder, he with great labour, dragged it to the Tree, and with no less Toil and Industry raised it, so that with infinite satisfaction, he climbed up. There taking a Nut, he bit it entirely

entirely through the outward green Rind, the shell, and the kernel, and tasting the Bitterness of the Peel, threw it aside as Bad, or not ripe ; but when he had tried several others, and found none of any pleasanter tast, all proving as bitter as the first, he threw them down in great anger, ne'r troubling himself further in search of the Kernels. At which disappointment, after he had a while vexed and fretted himself : Ah ! cursed be they, cried he, who first showed me these filthy Nuts, they who praised them to me, and encouraged me to take all this Trouble to gather, and to eat them : For in all the daies of my Life, I never underwent so much Toil and vexation, and yet have spent all my time and pains to no Profit. Thus the sweet they made me believe I should find in this Fruit is in all respects turned to Bitterness. And when he had for sometime vented, on this manner, his rage, he went away.

*We must not leave off a Work well begun, though there appear some Difficulty in the accomplishing it, but must withal well consider the End that is to crown the Work, which if often thought on, will help us to undergo the Labour and Trouble, with more Pleasure and Chearfulness.*

*Dulcia non meruit qui non gustavit amara.*

*He tastes no Joy, who never sorrow knew.*

*And the Spanish saying is, Por la persuerancia en la virtud se alcanca el Premio. By our Perseverance in vertue we gain the Prize.*

## F A B. LV.

*The Dog, the Ass, and their Master.*

**O**ften would a little Dog be fawning and leaping on his Master, expressing also with his voice a joy to see him, who kindly stroaked, and made much of him, and the Servants also shewed a tenderness of him; which mutual Carresses being observed by an Envious Ass, he complained of the severity of his Fortune: For it

it seemed to him an unjust thing, that the Dog with so much Affection should be treated by all the Family, be fed at his Masters Table, and spend his Life in that Ease and Picaure; whilst himself must be kept in perpetual Slavery, carrying heavy Burdens, and yet be beat and abused by every Body. But when he considered that the Dog by his Fawning, had gained his Masters Love, he intended also to practice the same Art, which he saw was of so great Advantage, and might be so easily performed; wherefore he resolved to try his Fortune, by the same measures the Dog had, and to see if the event would prove as successful as he conceited it would. So soon then as his Master came home, he ran to him, and raising up his Body, he struck his fore Feet upon the Good Mans Head, and began to bray, in imitation of the Dogs noise; which forcing his Master to cry out, alarmed the Servants, who coming in and seeing him thus assaulted, fell severely on the poor Ass with their Cudgels, and discourag'd him, for ever attempting to play the Courtier after that bout.

*No Man should undertake that which is not proper for him to do, and what he knows is contrary to his Nature. This Fable was related by Galen, in the Disputation against Julian. Ne affectemus ea quæ Natura negavit, neve obtrudamus invidis officia nostra.*

*Ex quovis ligno non fit Mercurius.*

*Every Clown is not fit to be made a Courtier.*



## F A B. L V I.

*The two Hogs.*

**I**T angrying a Country-man to see his two Hogs often fighting together, he killed one of them; Then was the Survivor pleased to see his old Adversary dead; But soon after finding himself also carried to the Slaughter, all his Mirth was turned to Sorrow. To what purpose alas, cryed he then, did I so much rejoyce at my Enemies Destruction, since I my self must also now suffer the same Fate.

*No man should be glad at the Death of his Enemy, for Death is common to all.*

## F A B. L V I I.

*The Rich Man and the Tanner.*

**N**EAR a Tanners Yard came a Rich Man to Dwell; but he, not able to endure the ill smell of the Hides, urged the Tanner to remove further off; who often promised to go, but still delayed it, and continued there so long, till the Rich Man being accustomed to that ill Scent, it was not offensive to him.

*Long Custom makes that easie to be born with, which at first seemed insupportable. Usus secunda natura. Which the Italians express, Uso si converte in Natura.*

## F A B. L V I I I.

*The Shepherd and careful Dog.*

**I**N the driving his Flocks into their Fold, a Shepherd had like to have shut up a disguised Wolf with them, mistaking him for a Sheep; if the careful Dog had not discovered the Cheat, and calling to his Master; How can you think, said he, to preserve your Flocks, if you suffer this Wolf to be enclosed among them?

*A Vigilant Servant may perceive a threatening Mischief, which a Prudent Master may probably oversee.*

## F A B. L I X.

*The Dolphins, the Whales, and a Herring.*

**T**HE Dolphins and the Whales adjusting some differences betwixt them; a contest arose by some of the most violent on either side, wch. was carried to such a Pitch, that there seemed eminent danger of a War like to break out between those two powerful Marine Species. When a Herring who had observed the whole Transaction, rising up where the Matter was in hottest debate, and putting her self in the midst of them, endeavoured with all her strongest reasons to pacify both sides; and prevent the effusion of Blood. To whom one of the Dolphins calling in a Passion, Cease thou contemptible Fish, said he, leave off thy impertinent Discourse, for know that it  
were

were better, and less dishonourable, for us all generally to perish in the decision of this Controversie, than be made Friends by thy Mediation and Counsel.

*Thus some inconsiderable Men will be meddling in affairs above their Sphere, for which they often meet with a disgraceful reproof.*

## F A B. L X.

### *The Cock that betrayed the Fox.*

**G**REAT Havock was made by a Fox amongst a Country-mans Hens; who, to revenge the Injury, set up a Snare wherein he caught the Fox. Now the only witness of this his Enemies misfortune, was the Cock, as he was passing by him; the Fox therefore begged him, to be so charitable to fetch a Knife, that he might cut the snare, or prayed him at least not to declare to his Master this mischief betwixt him, till he had tryed to gnaw in pieces the strings with his Teeth. The false Cock promised to grant him his whole request, but with no intent to keep his Faith with him, for he ran directly to his Master, and acquainted him with the Foxes being taken. This News made the Man arm himself with a good Club, and come in hast to attack his old subtil Enemy; who seeing him approach with all that fury: Oh Wretch that I am! cryed he, was I not a great Fool, to believe the Cock would ever be faithful to me, after I had done him the injury to deprive him of so many of his beloved Wives and Mistresses?

*We should not promise our selves any good Offices, from those Persons whom we have injured: Al-*

*tho' some hold it for a Maxime, that he most obliges another, who gives him opportunities of doing it.*

## F A B. L X I.

*The Hinds and the Panther.*

**C**ERTAIN Country Hinds finding a Panther, who had long frequented the neighbours Woods and Fields, that by chance was taken into a Pit; they with great malice joyned together against this distressed Creature who had never injured them, assaulting her with Clubs and Staves, and having poured down a Shower of Stones on her, these cruel Men left her, expecting to find her dead next day. But there happening to come by presently after, certain charitable Shepherds; they had compassion on her, gave her Bread, and used their endeavours to preserve her alive, finding her so miserably treated and ready to expire: By which kindness, when at night she had recollected her languishing Spirits, making a very brisk leap, she escaped out of the Pit, and with joy hasted to her own dwelling. After some days, when she had recovered strength, she sallied abroad out of the Forest, & made large Incursions into the Enemies Territories, committing great slaughter amongst their Cattle, revenging her self of those wicked Countrymen, and striking a terrour where e're she came. Then were the kind Shepherds also affraid, even those who had formerly shewed her pity in her Adversity; and would gladly have compounded with her, at the loss of all they had,

to

to have their lives saved. But she being discreet & of a grateful nature; No, said she, I remember well enough who they were that threw stones at me, and who fed me with Bread: Be not you therefore afraid, for I am only an Enemy to those barbarous Hinds who treated me so cruelly when I lay at their mercy, tho I had never injured them, but dwelt peaceably amongst them, and alwaies used them as my Friends.

*Kind and charitable Acts to Persons in distress, seldom fail of a suitable return; Solec a dispetis par referri gratia. And another Author saies. Parce miseris & in mala præcipitatis, ne fortuna instaurata, accepta damna & contumelias ulciscantur.*

## F A B. L X I I.

*The Country-man and the Flies.*

**I**N Summer time a Country man that was vexed with abundance of Flies, snatched up in anger a Fire brand, and with it went about all parts of his House to kill, or drive them out. But whilst he thus eagerly pursued them from place to place, he carelessly scattering some sparks, set on fire certain combustible matter, by which the House was quite burnt down to the ground.

*This shews that there are Men who striving madly to ease themselves of some small grievance, run themselves head-long into inevitable ruin. According to that of Plato.*

Καπρὸν φεύγοντας ἕως πῦρ ἐμπετῆν. Πολιτίας. η.  
Fumum fugiens in ignem delabi.

To the same purpose, they relate another Fable; that a Servant seeing a Fly on his Masters Fore-head, & fearing it might be offensive to him, thought to kill it with a Hammer which he had in his hand; and struck at it with so good a Will, that with the blow, he dasht out his Masters brains.

## F A B. L X I I I.

*The Hound and the other Dogs.*

**T**HO a Hound that had caught a Hare was very hungry, he would needs carry it home, to boast of it amongst his Fellows; and there as he was setting forth the great swiftness of his running to catch her, the Mastiffs, and other Dogs belonging to the House, layed hold of this Boasters Prey, tare her in pieces before his Face, and eat her.

*'Tis Prudence to keep our good things to our selves;  
Altho he was in the right, who said, Nullum  
esse usum occultæ musicæ.*

*But,*

*Tacitus pasci si posset Corvus, haberet  
Plus Dapis, & multo Rixæ minus Invidiæque.  
Could but the Crow suppress his clamorous voice,  
He'd feast less envied, and with lesser noise.*

## F A B. L X I V.

*The Frogs and Flugs.*

**O**N the side of a Lake, there had dwelt for many years a Family of Frogs, among certain Flugs and Herbs, which they had carefully

fully preserved as their Household Gods and Protectors, and ever kept them entire. Now in process of time, the Posterity of these Frogs being young, perverse, and wanton, began to crop the tender Buds of the Flags, destroying those who had been their *Lares*. Which injury the young Flags taking very heinously, often civilly entreated them to forbear spoiling and ruining their Friends, who had been alwaies so religiously kept, and revered by their Ancestors. But when all entreaties could nothing avail, and that the Frogs derided them, alledging, that tho their Ancestors knew not how to make use of their own, yet we, said they, do. The Flags then calling both the Divine and Humane Powers to witness, openly declared the execrable violence which their Foster-Children the Frogs, had with confirmed minds exercised against them. For which, the just vengeance of Heaven was not long absent, and the wicked cruelty of this ungrateful Generation was quickly turned upon their own heads; For the Flags were no sooner eaten up, and the place become bare, but these Frogs were espyed, and lay wholly exposed, as well to the Birds and Fowls of the Air, as to the Serpents and Snakes inhabiting the Lake, by whom they were all in a short time devoured.

*The old Constitutions and Customs of Ancestors, are not despised and broken by a foolish Posterity, but with their certain ruin. And therefore a wise Man being asked, How such a great Commonwealth was so soon run down, and come to nothing? Because, answered he, they set up Young and Rash Statismen, who kept not to the Wise Laws, & Methods, of their Fore-fathers. FAB.*

## F A B. L X V.

*The Lion, the Cow, the Goat, and the Sheep.*

**I**N a Friendly manner did a Lion seem to invite a Cow, a Goat, and a Sheep to hunt with him, voluntarily promising them, that what Game soever were taken, should be equally divided amongst them. They went out to their Sport, ran down a Hart, and quartering it, each of the Companions stood eagerly expecting to receive his share, which put the Lion into a rage;



rage; I said he, with a terrible voice, take the first part as your King; the second I claim as being strongest and most valiant; the third is my due, as a small reward of all my Pains and Trouble; and he that shall presume to refuse me the fourth share, I here declare him my Enemy. His Companions hearing this, without daring to murmur, went hungry away.

*This Fable advises everyone who is to associate, or joyn in Partnership with others, that it be with his Equals, and not with those that are too far above him; for though the Labour and Toil may fall to the poor Mans share, it is the Rich and great Person that shall receive the profit; Nor will he regard Honour, or the keeping Faith with one who wants Ability to right himself. Multa dissimulare, multaque tolerare eos necesse est, qui in Principum versantur aulis; neque hos tantum, verum etiam tenuioris fortunæ Homines, qui Divitum Consuetudine utuntur. They must dissemble many things, and suffer many, who dwell in the Courts of Princes; and not they only, but such as are of slender Fortunes, and frequent the Company of rich Men, they must also truckle, and submit to the same. For the Poet gives good advise.*

*Pauper agat caute, cavet maledicere pauper: Multaque Divitibus non patienda feret.*

*The Spaniards say, Nunca es fiel ni y gual la particion que se haze entre mayores y menores. A true dividend can never be made between great Men, and poor Men.*

## F A B. L X V I.

*The Shepherd, the Shepherdess, and the Worms.*

**A** Shepherd and Shepherdess that for some years had lived together in a most happy Union, and with unspeakable content, were separated in an instant by the Death of that incomparable Woman; who sleeping on the Grass, was kill'd by the biting of a Serpent. The sorrowful Shepherd having even to excess lamented his Misfortune, built a Tomb wherein he laid her: On which he let not a Day pass, without strewing the sweetest Herbs and Flowers: and took so great care of it, that he suffered not any kind of Creature to come near it, for fear of defacing it. One day as he was treading on the Worms, which crept out of the Grave, as his custom was, he heard certain mournful Groans issuing out from thence; which made him listen more attentively, and hear these Words. Curious Shepherd, be not so Cruel to Her, whom thou didst once so dearly Love; Those Worms thou killest, thinking to do a kindness to me, are a part of my self, which if thou wilt not believe, raise up with thy hand the Stone that covers me, and thou wilt be convinced of it. The Shepherd thereupon, lifting up the Stone, saw innumerable Worms creeping from her Face and Body, and heard the same voice continue to say; forget what I have formerly been: but remember that thou thy self shalt ere long be what thou now seest I am He.

He was so touched with those her last Words, that neglecting his Flocks, he, for the future, ever fixed his chiefest thoughts on Death, and from that Object would seldom remove them.

*This shews that none are exempt from dying. That Death hides himself the better to surprize us. That they may be said to love even after Death, who loved truly when alive. That the loveliest Body will turn to Putrification, and at last to Worms. The frequent thoughts we have of Death, makes it the less dreadful, and us the less fearful of it. Our best Meditation is on Death, for the thoughts of that, are capable to teach us how to live well.* Francis the first, Duke of Britany, finding himself near Death, in the very Flower of his Age. My Dear Friends, said he, to his Courtiers, You saw me a few daies since cloathed in Purple, sitting in Majesty on my Throne, revered by all the Great Men of my Court, and loaded with all the Honours which could be desired, and yet in a short time I shall be nothing but a little Dust; and therefore, I advise you all to settle your Thoughts on that approaching day, which shall e'er long put a period to this our frail Life.

## F A B. L X V I I

### The Flea and the Camel.

**P**Roud was a silly Flea on the back of a loaded Camel, to see the Laborious Beast take such pains, as she supposed to carry her; And coming at Night to their journey's end, the Flea alighted

lighted down in the Inn, and standing before him. Now, said he, I have done kindly in coming from thy back, because I would not grieve thee, by keeping thee loaded any longer time. No, answered the Camel, but I rather think the Gods, that when thou gettest upon me I am not more loaded, neither when thou dismountest from my back, I am at all the more eased.

*Many who are neither capable of doing Pleasure or Injury to great Men, will be thus over valuing themselves; for which they afterwards become despised. Algunos no son nada y quereñe estimar en mucho. Every little fellow would fain be thought great.*

## F A B. L X V I I I.

*The Answer of Socrates to his Neighbours.*  
**S**ocrates the admirable Athenian Philosopher building himself a very little House, was asked by some of his inquisitive Neighbours, How so great a Man as He, could be content to dwell in so narrow a Place? I wish, answered the Philosopher, I were able to fill it with true Friends.

*Vulgare amici nomen, saies Phædrus, sed rara fides. The name of Friend is common, but the Fidelity rare. And of Socrates further saies, Cujus non fugio Mortem si Famam adsequar, &c. Whose Death I could be contented to suffer, might I acquire his Fame: And I could yield to the violence of Envy as he did, to be accounted innocent after I am dead. Fidelem ubi invenias vium?*

F A B.

## F A B. L X I X.

*The Dragon, the Leopard, and the Unicorn.*

**T**O end an old Grudge, a fierce young Leopard resolved to try the hazard of a Combat with a Dragon, but at the first brush found himself not able to cope with him; whereupon he retreating, went to a Unicorn and begged his help. For thou said he, art valiant and fightest with admirable skill; I therefore entreat thee to vindicate me against this insolent Dragon that has so often affronted me. The vain Unicorn being proud to hear himself thus commended; Thou hast given, said he, a true Character of me, who am an Experienced Warrior, and shall soon revenge thee on thy Adversary; for when the Dragon shall open his Mouth, I'll strike my Horn into his Throat, and kill him. Afterwards when these Enemies met, the Leopard giving the first Onset, was quickly worsted; but then the Unicorn advancing, aimed to push his Horn into the Mouth of the gaping Dragon, who moving aside his Head, the Unicorn missed him, and ran his Horn into the Ground, from whence before he could pluck it out, he was slain.

*'Tis folly for any one to trust too much to his Manhood, and madness to fight in a Quarrel that belongs not to him. Engage not, saies a learned Man, to be Second to another, neither blow thou the Coals amongst those who are at Variance, but when Discord and Quarrels are begun by others, 'tis sure the greatest Honour for thee, if Reconciliation come by thy means. 'Tis a good caution the old English Poet gives.* **He**

He that for odre men gladly wyl fighte,  
 As oftyn confondid tho he have grete might.

## F A B. L X X.

*The Lion and the Man travelling together.*



**T**WO Fellow Travellers, a Lion and a Man chatting on the Road together, to pass away the tediousness of their Journey, happened upon a dispute of their Strength and Courage, wherein each boasted to have an advantage over the other; till walking by the Ruins of a Magnificent Structure, they saw an admirable piece of

of Workmanship on a large Table of Marble, where most skillfully was represented in *Basso Relievo*, a Man strangling a Lion; the Man then turning to his Companion, what think you now my Friend? said he, does not this plainly convince you that a Man is stronger than a Lion. Your argument, replied the Lion, seems I confess, to have some weight in it: But had the Lions their Statuaries and Painters as Men have, you would see in Paintings and in Marble, more Men kill'd by Lions, than Lions strangled by Men.

*Every one will do what he can to favour his own cause; But methinks the Allegory of this Fable, seems most to reprove the vanity of many Sculptures, which contain far more flattery in them than Truth, and are too frequent even in our Age, that we looking on those high Marks of Pride, might reasonably ask with how much money were those Artists corrupted for their raising up such Ostentatious Monuments? And what is said of Sculptures may likewise be understood of Poets, Painters, and all others who undertake to transmit great Mens Actions to Posterity. Oh! the Chymeric Exploits, the Imaginary Vertues, and false remarks pomposly displayed in some Mens Poems, and in the Paintings, Statues, and ingenious Sculptures of others, which would astonish any to consider them. Nor are these the only Persons who make it their Business to enlarge upon Truth, but even the Historians who make Profession of the greatest Sincerity, are not ashamed to stuff up their Volumes with Panegyric Discourses, and false Relations which are often too plainly visible, by their great Discord, and clashing one against another.*

FAB.

## F A B. L X X I.

*The Trifler, or Delayer.*

**A**Mong certain Guests at a Feast, one had plac-  
ed himself so near the Fire, that the low-  
est part of his Garment was beginning to be  
Scorched, which another Person who sat by  
him observing. Sir, said he, I have some thing  
to tell you; It, answered the first, it be any  
thing that is sad, I will not hear it, till after Sup-  
per, where all things ought to be delightful and  
merry. It is not very pleasant, added the second;  
When we rise from hence then, replied the first,  
we may at leasure attend serious matters. After  
they had with great mirth ended the supper; Now,  
said the Delayer, you may say what you please.  
The other told him of the Damage he had suffer-  
ed by sitting too near the Fire, and shewed him his  
Garment very much Burnt and Spoiled. This ex-  
treamly displeased him, that he had not had more  
timely notice of it. I had acquainted you, reply-  
ed the ingenious Guest, when it first began to be  
burnt, but you forbid me, because your Method  
was *Μετὰ δειπνον σπουδαία*. After Feasting, businels.

*This is intended for a Reproof to those Triflers,  
who had rather hear of any idle Fancy, than of  
Business: and will rather hazard the loss of all  
they have, than be interrupted in their Plea-  
sures. Ἡ γὰρ παρρησιαὶς ἡδονὴν πικτεῖ βλάβῃ.*  
*Unseasonable Pleasure ever brings damage with  
it.*



## F A B. L X X I I.

*The Ass carrying an Image.*

**T**Hrough the streets of a City, as an Ass was carrying a Golden Image on his back, he took notice that as many as passed by him, made their adoration towards him on their bended knees; whereupon supposing all this honour paid to him, he was puffed up with an insolent Arrogance, and resolved no longer to own himself an Ass; till he felt the smarting blows of his Drivers Cudgel upon his Buttocks, & heard him say. Oh ridiculous Fool ! 'tis not thou that art the God, but thou carriest Him on thy back whom they Worship.

*He who obtains an Office, straight forgets he is a Man. Arrogancia oculum mentis obnubilat, Saies a learned Man, Vel excæcat, ut nec seipsum agnoscere valeat. Pride does so much dazzle, or rather darken the Eye of the mind, that it makes a Man not able to know himself.*

*Nec te collaudes nec te culpaveris ipse :  
Hoc faciunt stulti quos gloria vexat inanis. Cato.*

## F A B. L X X I I I.

*The Tortois and the Eagle.*

**T**O a great Flock or Company of Birds of all sorts, was this generous proposal made by a Tortois, who happened to be in the very middle of a place, where they

N

were

were holding a Conference. If any of you, said she, will take the pains to carry me up into the Air, I'll make you Masters of an immense Treasure; for I will discover to you the shells which contain rich Pearls in them, and the places where all the precious stones lye ready to be picked up, that are of inestimable value; but cannot do this thing of my self, by reason of my slow motion. The Birds listening to this noble Offer, very joyfully accepted it, with their general thanks; and begged the Eagle to carry her up; which being consenting to, this dull Creature was mounted aloft into the Air as she desired, and there was urged by him, to shew where the Shells and all those pretious Gems lay, which she had undertaken to discover; but the Tortois not able to perform her promise, was by the Eagle angrily griped in his sharp tallons. She then lamenting, Ah, cryed she, I had never suffered these Torments, had I not been ambitious to be carried up out of my proper Element. Which words when the Eagle heard, he loosing his gripe, let her fall down on the Ground, whereby this Ambitious Creature was kil'd and broak in pieces, whose body had been so strongly guarded and fortified by Nature.

*We ought not to aim at things which are out of our Sphere, nor undertake by idle pretences to do what we are no waies capable to perform. A Spanisht Author saies, Que cada uno sea contento del estado que la Natura le dio, porque la sobervia pocas voces va o lega a buen fin, mas antes para Cayda. Let every one be content in the state which Nature placed him in, for Pride very rarely comes to a good end, but*

for the most part has its fall. And their old Proverb saies, Agran Subida, gran Descendi-da. To a great Rise, must be a great Descent,

F A B. L X X I V.

*The Lark and her Young Ones*

2

74



**A**T the near approach of Harvest time, a Lark that was breeding up her unfledged young in a Corn-field, gave them this charge; That whilst she went abroad to fetch home their Meat, they should carefully listen if they heard

N 2

any

any Discourse of cutting down the Corn; and give her an account of it, at her return at night; for it concerned no less than their lives, to be very vigilant therein. Soon after, the Master of the Field came, and shewing his Son that the Corn was ripe and fit for cutting; Go, said he, to morrow Morning by break of day, and desire all my Friends to lend me their helping hands, for the reaping and bringing in my Harvest. The careful young Birds remembered to give their Mother a punctual account of all they had heard and seen; who bad them ne're trouble themselves, nor fear they should receive any harm; for nothing would be done, while he trusted to his Friends. The next day, the Mother went abroad again, and it proving good Harvest Weather, the Master expected those whom he had sent to invite, but nothing was done, for no Friend came. Well, said he to his Son, since my Friends are so negligent, go to my Kindred and Relations; Entreat them to come to morrow Morning betimes to work at my Corn. The timorous Birds were again careful to relate every circumstance to their Mother, wch. they had observed. Well, said the Mother, we are secure enough yet, you may therefore let your minds at rest; but still be sure to note diligently how they proceed, and what they conclude on. Next day the old Lark flew abroad as before, but then came the Good Man looking, tho in vain, for his Kindred and Relations, who likewise failing him. Well, to morrow said he to his Son, let there be two sickles brought for us two, and we with the help of our own Servants, will compleat the Work;

Work; which resolution the Lark no sooner heard, but calling her young about her; 'Tis time, said she, now to look to our selves; I must immediately carry you to some other place, for this Corn will certainly to morrow be reaped; when he whose business it is, undertakes himself to dispatch it.

*This Fable is elegantly written by A. Gellius, who as he there in his Noctes Atticæ acknowledges, took it from Æsop; It observes how backward and negligent we are in doing other Mens business: Whosoever therefore would have his Affairs dispatched with care and expedition, must lay his own helping hand to the Work, and then he may expect to have it well performed. Ne quid expectes Amicos, quod tute agere posses.*

## F A B. L X X V.

*The Fox and the Ape.*

**T**HE Lion having obtained a Dominion over all the rest of the Beasts, issued forth His Royal Proclamation, commanding all those on pain of Death to depart the utmost limits of His Kingdom, who wanted the honour of their Tails. The Fox affrighted at the severity of this Edict, packing up all he had, was preparing to go into Banishment; which being observed by the Ape, who was upon her Journey in obedience to the Kings Pleasure; she told him; that the Penalty of the Edict could no wayes reach him, who not only had a Tail, but was so well furnished, that he was able to spare some part of it. That's true, said the Fox, and I thank you

N 3

for

for your kind information; Yet how do I know, but that the Lion may reckon me amongst those Beasts who want Tails?

*He that is constrained to live under the Arbitrary Will of a Tyrant; tho Innocent, yet happens very often to suffer amongst the Guilty.*

*Curi vita sub Tyranno agenda contigit,  
Insons licet sit, plectitur sæpe ut nocens.*

## F A B. L X X V I.

### *Demades the Orator, his Tale.*

**D***Emades* an Orator, and Rhetorician, the great Antagonist of *Demosthenes*, making a publick Oration in *Athens*, and observing a vast Croud of Auditors attentively listening to it, desired they would permit him to tell them a Tale; which they readily consenting to, he thus began. The Goddess *Ceres*, a Swallow, and an Eel, having undertaken a Journey together, traveled till they came to a River, and as they were consulting how to cross it, the Swallow flew away, and left them; the Eel seeing that, slid into the Water, and was seen no more. At which words he standing silent; Well, demanded some that were present, but what became of *Ceres*? Oh! replied the Orator, she staid gazing about her, and losing her time there, as many of you do here now, who neglect your proper business to listen after Tales, which concern you not.

*Thus too many imprudent Persons are easily tempted to follow after vain Toys and Pleasures, whilst their more necessary Occasions are totally neglected.*

F A B.

## F A B. LXXVII.

*The Countryman and a Tree.*

**I**N a Countrymans Garden grew a small Tree, which bearing no Fruit, only served as a place of shelter for the little Birds and Grasshoppers to sit and sing in; The Countryman therefore resolv'd to cut it down as unprofitable; and taking his Hatcher began to chop it near the Root; which the little Birds and Grasshoppers seeing, begged him not to destroy it for their sakes, that they might still sit in it, and there delight both themselves and him with their Melodious Songs; But he continuing obstinate in his first purpose, minded his hewing more than all their Prayers and Entreaties, till he cut deep into the body of the Tree; which he found was hollow, and therein discovered a great nest of Bees, who had made in it a considerable quantity of Honey. This Prize, so soon as he had tasted, caused him to throw away his Ax, and when he had carried home all his Combes, he took an especial care to preserve the Tree, which he afterwards adored as sacred, in hopes of more Honey in time to come.

*Men generally are not so readily enclined to do a just and noble Action, out of a Principle of Justice and Honour, as for the sake of some Profit or Advantage that accrue to them by it.* Οὐκ ἔστιν ἄλλο, παρά φόνον δειδύκον. Ubi lucrum, contra naturam serviendum est.

F A B.

## F A B. LXXVIII.

*The Lion, and the Gnat.*

**T**Hus arrogantly was a Princely Lion accost-  
 ed by a brisk Gnat. Thou, said this little  
 Creature, who unworthily usurpest the Title of  
 King of the Beasts, what hast thou to boast of,  
 besides thy huge Bulk, thy brutish Strength, and  
 thy sharp Nails, and Teeth; with which thou  
 fightest, biting and scratching like a Woman;  
 and on those generally shewest thy valour, who  
 are



are weak and not able to resist thee ? Behold Me, a small Insect, yet of greater Courage and more true valour than thou Art ; and to make good what I say, I here challenge thee to the Combat, nor will I fall on thee basely, as thou for the most part dost treacherously on those whom thou makest thy prey ; but I shall first bid thee defiance by the sound of my own Trumpet. The Gnat had no sooner ended, but flew briskly humming round the careless Lion, and got, ere he was aware, into his Nostril, where she began to bite and torment him. Which smart, the Lion not able to endure, rare with his Paws his own Nose ; raging with great Fury, & at last threw and beat himself on the ground, where he lay roaring. The Gnat then looking upon him as conquered, came out, and with her Trumpet proclaimed her Victory. But as she thus flew triumphing about, by mischance she happened into a Spiders Webb ; where finding her self ready to be devoured ; Alas, cryed she, I, that have fought with, and vanquished the most noble and most valiant Creature of the World, am now to suffer Death by a Spider, one of the vilest of all Insects.

*This shews, that tho some mean Men by their subtil Arts, may happen to be victorious over great Persons ; yet they may afterwards be worsted by others, of more inconsiderable degree than themselves. Non si puo haver l'occhio ad ogni cosa. Saies Petrarch. We cannot fore-see every Danger. Fraudis, insidiarum et Perfidiz plena sunt omnia.*

## F A B. L X X I X.

*The young Lion that would fight with a Man.*

**A**Mongst other Precepts, which an old Lion taught his Son, he gave him an express charge never to engage in fight with a Man; For he, said the Father, is a Creature, subtil, and not to be conquered. The young Lion heard this, but with no intention to observe it: For, some time after, when grown almost to his full bigness, and become sensible of his great strength and vigor; he went out with a resolution to encounter a Man; and seeing in a Field a pair of Oxen yoked together, he came up to them, asking them if they were Men? They satisfied him, they were not Men, but that a Man had laid that yoke upon their Necks. Leaving these, he espied a Horse well Equipped in all his proper Caparisons, and tyed to a Tree by the reins of his Bridle; Of him he demanded, Art thou a Man? No Sir, answered the Horse, but I am subject to a Man and serve him. Travelling on, he saw by the side of a Wood, a Carpenter cleaving a Tree, to whom he running, Art thou, demanded the Lion, a Man? I am so, answered he. Then, proceeded the other, will you fight me? With all my heart, replied the Man. But first, pray do me the favour to help pull this Tree in pieces for me, where you see the Iron Wedges sticking in it; and afterwards we shall have leisure enough to fight. This the Lion readily undertook, and puing his Paws into the Clift, as the  
Man

Man directed him, he began to pull with all his strength, whilst the Man with his Ax forced out the Wedges; After which, the Tree suddainly closing, held the Lions Paws so fast, that he was no way able to get loose. The Man then whooping and hallowing, called to his Neighbours and Fellow Work-men for help, to kill the Lion: who seeing himself in this Excegency, recollected all his Forces, and giving a suddain spring, he drew out his Toes, but left his Nailes sticking fast in the Tree; Then running with what speed he was able, home to his Father, and shewing his bloody Feet. Ah Father, cryed he, had I followed your prudent Admonitions, I had not thus unfortunately lost my Nailes.

*By this Fable Young Persons are advised not only to obey their Parents, but to take the good Counsel of such as they are satisfied are of known Experience in the affairs of the World.*

## F A B. L X X X.

### *The Boy that would not learn his Book.*

**N**either Whipping, nor Encouragement could avail, to induce a little Boy to learn his Book; nay, so dull was he, that by all the Art and Industry his Master could use, he could not possibly teach him to know the first letter A; for which when his School-fellows afterwards derided him, that he could not do so easie a thing as learn the letter A, being, as he alwaies seemed to them, so sensible a Boy in other matters. Do ye think, said the Boy, I could not learn A if I would?

would? Yes, easily enough, continued he, but when once I shall have learnt A, I must come to B, C, D, and to all the whole Generation of them, that I shall engage my self in an endless piece of Work, which I should never be able to go through with, and therefore think it best to stop at the Beginning.

*We should not undertake any great enterprise, without making a full resolution to go through with it.*

## F A B. L X X X I.

### *The Wolf and the Hog.*

**T**Ouch'd with remorse of Conscience was an old Wolf; for having a long time preyed upon the Sheep and Lambs of the whole Neighbourhood; wherefore as a Penance for what he had done, he resolv'd to abstain from flesh a whole year, and all that time to feed on nothing else but on Fish. Now there pass'd but a few daies before this Wolf repented him of his rash Vow, longing for his wonted Food; And seeing, once about supper time, a Hog run by him; his chops watred at him, that he could not forbear pursuing him, and asking, what Creature art thou? Who in a fear, answer'd, I am a Hog, belonging to a Countrymans Yard of the next Village. A Hog? said the Wolf, surely a Hog is Fish, and laying hold on him, he devoured him.

*A wicked Man can never persevere in an honest and vertuous Resolution. Male facere qui vult, nulquam non causam invenit. He who has a mind*

*a mind to do an ill thing, shall never want a fair pretence for it; and the Proverb saies, Lupus pilos, non Aminum mutat. The Wolf may change his Hair, but never his ravenous Temper.*

## F A B. LXXXII.

*The Smith and his Dog.*

**I**T heartily vexed an industrious Smith to observe, that all the while he was labouring at his Forge, his Dog should lye and sleep, and yet would carefully wake so soon as he heard his Master leave off hammering to go to eat; For the Dog then expected a share of the Victuals as really due to him. But the Smith, one day looking with displeasure on him, Be gone, said he, thou lazy Cur, that art not fit to live; for whilst I painfully work to get an honest Livelihood, thou spendest thy time sloathfully in some dark corner; and no sooner do my chops begin to move, but thy sleepy Eye-lids are open; thou waggest thy tail, comest fawning upon me, and expectest to share the fruits of my Toil.

*Such lazy Persons as wholly depend on other Mens labors, and will not apply themselves to some vertuous Exercise, Study, or course of Living, can scarce deserve to have a subsistence amongst Men. Tale est Glotonum ac Lurconum genus, qui ex aliorum sudoribus otiose vivere non erubescunt; illudque perpetuo obgant,*

*Deus nobis hæc otia fecit.*

## F A B. L X X X I I I .

*The Wolf, and the fat Dog.*

2

83



**N**EAR the break of day, a Wolf meeting a Dog in the fields, asked him how he came to be so Fat, and in such good plight as he was? I take care, answered the Dog, to keep my Masters House every night from disturbance; and if I happen to discover a Thief, and interrupt his intended Mischief, my Master and all the Family make much of me, and give me my fill of good Meat and

and Bones. By these means I feed plentifully, sleep in a warm place under shelter, want no Drink, nor other Conveniencies, and spend my daies in Idleness; Ah Brother, said the Wolf, would I knew how I might enjoy so happy a life! That, without taking pains, I might lay me down at Night to sleep with my belly full. Well, said the Dog, if you desire to live thus in ease, and can but suppress a little, your ravenous Temper, come along with me and fear nothing, for I doubt not but to procure you my Masters favour. On this manner as the two Friends jogged on discoursing, the Day brake, and when it began to grow lighter, the Wolf observing the Dogs Neck, saw the Hair, and in some places the Skin, to be rubbed off. At this sight, his curiosity being moved, Brother, said he, what is it you wear about your Neck that leaves these unseemly Marks behind it? To make me the Fiercer, answered the Dog, they chain me within all day, & let me loose at Bed-time, that I may go up and down the House and Yard in the Night, or sleep, when and where I please. The Wolf hearing this, Much good may it do you with your easie life, said he, but as for my part, I had rather enjoy my Freedom, tho I suffer some small Inconveniencies. For I go where I will, and have no chain to restrain me; I take my ranges about the Fields, the Mountains and the Woods without controul. I feed on the choicest young of all the Flocks and Herds, and by my art and subtilty can avoid the Fury of Hunts-men, and of their Dogs. So fare you well, live in the happy enjoyment of your beloved Slavery; whilst I go on in my old way, and still retain my old Freedom. *All*

*All the Treasures of the World are of no value, compared to a Mans Liberty; for while he is in Servitude, or under Confinement, it takes away the real comfort and pleasure of the enjoyment of them. And yet he who boasts of the greatest Freedom, is subject in one respect or another. Who amongst us is not a slave to some Passion, or corporal Infirmity? Every one submits to the Law of Nature, and to the Laws and Customs of the Country wherein he dwells; and Death exercises his Dominion over all the World, so that it may not improperly be said; There is none of us exempt from servitude.*

## F A B. L X X X I V.

*The Fishes that leaped into the Fire.*

**A** Cook going about to fry some Fishes in Oyl, they unanimously agreed to jump out all together, in hopes they might escape choaking in that filthy Liquor, but leaping out of the Frying Pan, they all fell into the Fire; then pitifully lamenting, Alas, cryed they, it had been a less cruel Death to have been suffocated in the Oyl, than to perish in this burning Flame.

*We should take care that to avoid a present mischief, we run not our selves into somewhat more terrible.*

## F A B. L X X X V.

*The Judge who gave sentence against himself.*

**A**N unruly Bull of a certain Magistrate, breaking out of his Pasture, came into another Field, and there kil'd a Countrymans Cow. The  
poor



poor Man knowing the Judges Covetous Temper, and how difficult it was to get a just satisfaction, from so unjust a Man, went to his House, and thus craftily put the Case to him. Sir, said he, My Bull leaping over into your Pasture, has so gored one of your Cows with his Hornes, that she is since dead; what Reparation will you please to order? What lets Reparation, said the Judg in a Passion, can you expect I should have, than that you pay me the full price of my Cow, or at least, that you give me your Bull to make good my loss? Pardon, I beseech you, my Lord, my foolish Blundering, cryed the Countryman, for I mistook the matter; it was your Bull, I should have said, that killed my Cow. Oh then, said this unjust Judg to the poor Man, The Case is altered.

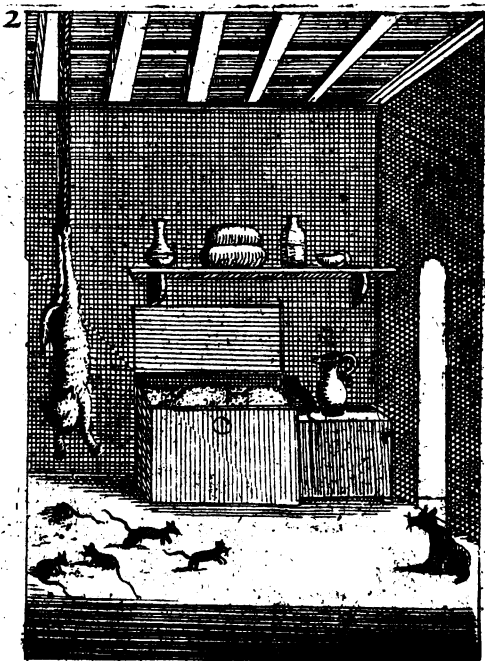
*There have been in the World such Ministers of the Law, as have set forth Mens Crime in the blackest dye, and prosecuted Offenders with utmost rigor, whilst they themselves being guilty of the very same things, have passed unpunished: Who thought they had done a great piece of Justice, in sending a poor pilfering Wretch to the Gallows, when, in the mean time, they devour Widows Houses, and eat up the Bread of Orphans: And who have gloryed in their zealous Execution of the Laws, for haveing punished some small Criminal fall into their Nets, yet they themselves have lived by Rapine, tho the Laws of the Country durst take no notice of them. They have punished Drunkards, & Adulterers, but wallowed privately in those very sins, and sometimes publickly too. Surely these mad Men never called to mind, that God judges none more*

O

*severely*

*severely than such as are Judges of others, but omit to judge themselves for the same Crimes ; That are quick sighted to spy out other mens faults, but wink at their own : And that lay heavy Burdens on others, which they will not touch with their own little Fingers.*

## F A B. L X X X V I.

*The Mice and the Cat.*

**G**REAT numbers of Mice frequenting an Old House, were discovered by a Cat, who getting within their Range, entertained her self for some

some time, in the happiest manner her heart could desire, as well with the pleasure of Hunting, as satisfying her Hunger; by which she destroyed many of them. But when the Mice perceived their numbers much decreased, they took a resolution amongst themselves, to retire into the holes of the Floors and Ceilings, where it was impossible for her to come. The Cat seeing the Mice had left their old Haunts, invented this cunning Trick to surprize them; she crossed her two hinder legs about a peg in the Wall, and hung with her Head downwards, as if she were dead; which an old Mouse observing from a corner of the Room. O thou false Cat! cried she, that thinkest to deceive us by this piece of Policy; for my part, should I see thee so really dead, that a Purse were made of thy skin, I would not venture to come any nearer to thee.

*A prudent Man that has been deceived by another, should be cautious how he suffers himself to be drawn any more into his Snares.*

Quicavet ne decipiatur, vix cavet, cum etiam caver,  
Etiam cum cavisse ratus est, sæpe is cautor captus est.

## F A B. L X X X V I I.

*The Flea and the Man.*

**S**Kipping from place to place, a vexacious Flea happened to fix on a Mans leg; who feeling the smart, invoked the assistance of *Hercules* to destroy it; but when it made its escape, the impious Wretch being in a passion to lose the Satisfaction of his revenge. O *Hercules*! said he, since thus against a Flea you have refused me your help, how can I ever expect it against a greater Enemy?

*Men should not trouble God with every frivolous Request, but when there is just reason and occasion 'tis then fit to implore his Divine Majesty.*

## F A B. L X X V I I I.

*The Fool that sold Wit.*

**U**P and down a City ran a Fool, boasting to all People he met, that he of late had acquired a large flock of Wit, and would be content for Mony, to impart some of it, to any that desired to be Purchasers. This fancy invited a Man to him to satisfy his Curiosity, who asking to buy some of his Wit, offered him Mony; The Fool took it, giving him a long piece of Packthred, and at the same time striking him a blow on the Face, which almost beat him backwards on the Ground. Hence forward, said he, Remember to keep out of a Fools reach, but the length of this Thred, and thou mayest avoid such another mischief by it.

*Keep no Company with Fools: For the less you converse with them, the sooner shall you acquire Wisdom. Bought Wit is best.*

## F A B. L X X X I X.

*The Fox going to his Execution.*

**A**S they were leading a Fox to the Gallows, to suffer for the many Cocks, Hens, and other Fowls which he from a certain Village, had most impudently, without all fear or shame run away with and devoured; he earnestly begged one favour at their hands before his Death; wch. was that they would not carry him the common Road

to the place of Execution; but good Gentlemen cryed he, let me be led by the back side of the Town. They, imagining he had some cunning stratagem in his Head, asked him the reason of his request? Because, answered he, I know there is good store of Poultry that way, whose sight, or pleasant Cackling at least, may comfort my Heart, this last moment of my life.

*This Fable shews the incorrigible Villany of wicked Men, who not only take a Pleasure and Pride in the vileness of their Actions, but even in their very Thoughts and Wills towards them.*

## F A B. X C.

*The Original of Walls.*

**I**N those times when Gods and Men lived promiscuously together, as the Poet *Hesiod* relates, Mankind was kept secure from all manner of danger, under the Safeguard and Protection of the *Deities*. People dwelt not then within Walls, nor had they cause to fear the Attacks of any Enemy: But the Gods being driven from amongst them, by their wicked Impieties and Contentions, they were glad to defend themselves from one anothers Rage, with Walls and deep Ditches, and never thought their Fortifications strong enough. Afterwards, calling to mind the benefits they had received from the Gods whilst present with them, they had their Walls dedicated to those Gods, and for a Memorial of them, called them by their Names, instituting Rites, Ceremonies, and variety of Divine Worship upon them; but could never by all their Devotion induce them to be propitious to them as at first they had been, before they left them. We

*We sometimes obtain a good thing with small trouble and care, which if we once lose, 'tis per chance never to be recovered by any Industry.*

F A B. X C I.

*The Proud Mule.*



**A** Mule pampred up with too much Proven-  
der, and seldom put to work, was grown  
so Fat, and became so Proud, that he was often  
muttering; My Father, said he, to himself, was cer-  
tainly a Horse of Noble Extraction, swift in his  
Course, and beautiful of his Person, and I in e-  
very

every respect do resemble him : For I am graceful in my Goings, of handsome Shapes, & swift in my Carrier ; I am also adorned with rich and glorious Caparisons, and have my head governed by a gilded Bit. While he was puffed up with these Imaginations, his Master sent for him, and equipped him for the Race, wherein he tiring by reason of his Fatness, his Master stripped him of all his rich Furniture, & not thinking him fit any longer for running, made use of him only to carry heavy Burdens, and retrenched his Allowance. Alas ! said he then, sighing, I had thought a Horse had been my Father, but now I am better informed, I find I am but the Son of an Ass.

*Fools, when flourishing in their Prosperity, forget themselves ; But Adversity refreshes their Memories, and brings them to a better sense of what they are. Sicut Fumus magis ascendendo deficit, sic superbus plus exaltatus, plus evanescit.*

## F A B. X C II.

*Jupiter and Minerva.*

**I**N Ancient times the Gods chose to themselves Trees, whereof each of those Deities would have the particular Protection. *Jupiter*, chief of the Gods was for the *Oak* ; *Venus* liked the *Myrtle* ; *Neptune* God of the Seas admired the *Pine* ; *Apollo* the *Lawrel* ; And *Hercules* the *Poplar*. But *Pallas* wondering why they should pitch upon such barren Trees, when they might as well have made choice of as many fruitful ones, *Jupiter* gave her this reason for it ; Left,

O 4

said

said he, it should be thought, when Men come to worship us, that we sell the Fruit of these Trees, for the Honour they pay us. Well, added Pallas, you may use your Pleasures, but I shall choose the Olive-Tree, and that too for the very Fruit sake. Jupiter then kissing his Daughter, My dear Child, said he, with great reason have all Ages esteemed thee Wise, and with just merit art thou the Offspring of my Brain; for whatsoever we do, if we aim at no profit in it, all our Glory from thence is but foolish and vain.

*This admonishes us to undertake nothing but what brings some Profit or Advantage with it. But for the clearer understanding this Fable, it will be necessary to know. That,*

*The Oak is said to be sacred to Jupiter; because, in Saturns time, Man lived on humane Flesh, but Jupiter afterwards coming to reign, forbade that Food, and taught them to eat Acorns; which Tree being first shown by him, is, for that reason, as is supposed, said to be sacred to him.*

*The Myrtle to Venus; because, this Tree commonly grows in sandy ground near the Sea, where Venus was born. But others suppose it was because Venus was adorned with Myrtle when Paris decided the Controversie between the three Goddesses which was fairest, giving the Golden Apple to her.*

*The Lawrel to Apollo; because, Daphne, with whom this God was in Love, was turned into a Lawrel-Tree, flying from the violence he would have offered her, and grew upon the banks of the River Pencus in Thessaly.*

*The Pine to Neptune; because, of them are made*



*made the Masts and Yards for Shipping. The Poplar to Hercules; because, he was decked with Poplar Branches, when he went down to Hell, and brought back with him from thence the three headed Dog Cerberus.*

*The Olive is said to be sacred to Pallas; because she was the Inventress of Planting the Olive-Tree. Martialis lib. 11. Epig. 77.*

*Quid petis a Phebo? nummos habet arca Minervæ. Hæc sapit; hæc omnes foenerat una Deos.*

## F A B. X CIII.

### *The two Travellers and the Thief.*

**T**WO Men travelling together, the one a Coward, and the other Valiant, were surprized on the Road by a Thief; Who boldly with his drawn Sword in his hand, demanded their Mony: The brisk Man having only a Cudgel, bravely kept him off a while, till nimbly getting within his Swords point, he gave the Thief so violent a blow on the Head as brake his skull, with which mortal wound he fell. When he had thus honourably acquitted himself by the Thiefs death, his faint hearted Comrade throwing off his Cloak, drew his Sword, and running up to his Friend; Let him come, cryed he, I'll soon make him see who it is, he attempts to rob. Then he that had so valiantly behaved himself, looking with scorn on him, I wish, said he, you would even now have assisted me but with such words, I should have been more encouraged, thinking them true: But now you may sneath both

both your Sword, and your boasting Tongue; and endeavour to deceive others who know you not. For my part, I that have experience of your nimbleness in running away, know how far your great valor is to be relied on.

*This Fable may be applied to one, that when there is no occasion, boasts of his Courage; but in danger betraies his Pusillanimity. Extra bella leo, lepus in discrimine pugnae. That in time of Peace, is a Lion, but in Battle, a Hare.*

## F A B. X C I V.

### *The He Goat and Brazen Statue.*

**F**OR some time had a He-Goat fixed his Eyes on the Brazen Figure of a Goat, admiring the largeness of its Horns; And after he had with Indignation nodded his head at it, as bidding it defiance, he stepping a little back, ran against it with all his force, expecting with that single stroak to have overthrown it; But so far short was he of his intention, that he brake off both his own Horns, and falling on the the ground, dyed.

*This is spoken to those who imprudently contend with others more powerful then themselves; and is related by Herodotus, in his Erato, of Cleomenes King of Sparta. To whom, as one Crios of Ægincta was boldly speaking in behalf of the Inhabitants of his Island; The King asked him his Name? and being told it, Ἦδὲ κῦν κατὰ χαλκῆ ὦ Κρίε τα κίρεζ, ὡς συνοισομεν? μεγάλη κακῶ, saies Cleomenes, Then Oh thou Ram! (alluding to his name) thou art about*  
to

*to break thy Horns against Brass, whereby thou wilt spoil thy self.*

## F A B. X C V.

*The Eagle and the Connies.*

**F**ROM a high Tree as an Eagle sat by her Nest, she espyed not far off certain young Connies feeding, which she flying to, seized, and carried to her Young Ones. Of this the tender Mother being a sad Spectator, begged earnestly that she would restore her, her Children: But the cruel Eagle, deaf to all entreaties, kill'd them before her face. This Tyranous usage filled the poor Cony not only with grief, but with resentment of the Injury, and not being able to contrive any more expeditious revenge against the Eagle, she digged about the Roots of the Tree wherein the nest was, and so much loosened it, that with the next blast of Wind, it fell to the Ground and destroyed all the Young Eagles.

*None should be too confident of their own greatness, so as to take a Liberty of exercising their Cruelty and Oppression upon poor Men, with hopes that they can never be in a Condition to revenge themselves. To confirm which, many Examples might be produced, of Emperors, Kings and Princes, as well as of great Ministers of State, and Officers Military and Civil; but if we look about us, we may see many fresh Instances every day at home amongst our selves. Which may put us in mind of the Old French Proverb, Tost ou tard, pres cu loin, à le Fort du Foible besoin. Brevibus pereunt ingentia causis. Claud.*

F A B.

## F A B. X C V I.

*The Woman that had fore Eyes.*

**T**O cure her fore Eyes, a Woman had agreed with an Oculist to give him such a sum of Mony, but if he effectually performed not his Work, he was to lose his Reward. Now it was this unconscionable Doctors custom, that coming dayly to visit his Patient, he constantly stole and carried away with him, some thing or other from her House. That when the Womans Eyes were cured, and he demanded the performance of his Bargain, the Woman refused to pay him, though being brought before the Judg, she could not deny the Agreement, yet thus evaded the matter; She alledged, the Cure was not perfected, and made it appear by good Testimonies, that at the contract making with her Physician, she had her House well furnished with Goods, and now that her Eyes were cured, as her Doctor pretended, she could see no such thing there. By which Plea, she was acquitted, and the Oculist punished for the Thievery.

*Those who are too Covetous, and grasping at all, do commonly the greatest harm to themselves.*

## F A B. X C V I I.

*The Camel and Jupiter.*

**T**He Camel seeing in the Fields a great Heard of Cattle well Armed with Horns, began to murmur against Nature that had made him so defective,

defective, and crying to *Jupiter*, thus expostulated with him. Oh! what an unfit thing is it that a Beast of so large a body as I am, should go up and down without any Arms to defend myself from the affronts of every Intolent, and vexacious Creature; Whenas thou hast armed the Lion with sharp Teeth and Pawes, the Elephant with a Proboscis, the Bull with Horns, the Boar with Tusks, and so all other Beasts with one Weapon or other, even to the very **Hedg-Hog** who can guard himself with his Prickles. Only I go wandring about the Woods and Fields, without Arms, destitute of any manner of defence, scorned and contemned of all. I therefore beseech thee, O, mighty *Jupiter*! to bestow on me Horns, like the Bulls, that I may vindicate my self, from the daily Affronts of other Beasts. *Jupiter* seeing him so unsensible of the benefit of his Greatness and Strength given him at his Creation, took from him almost all his large and graceful Ears, and laughing at him; Because, said he, thou were not content with what Nature, by my direction gave thee, I take from thee thy Ears, that thou mayst alwaies bear in mind this Correction of thy unthankfulness.

*Thus, Many now a daies endeavouring after things impossible to be obtained, lose by their neglect what they enjoyed before.*

Nulli mortalium  
Dii certam futurorum scientiam dederint, nec  
post homines notos invenias quemquam, cui  
omnia ex animi sententia successerit, ita ut  
nulla in re Fortuna sit adversata.

## F A B. X C V I I I.

*The Man and his two Wives.*

**W**Hen turned of fifty years of Age, and his Head so hoary, that it was hard to judg whither it contained most black or white Hairs, must a Man needs be married, and that to two Wives at once ; of which one was Old, and the other

other Young. These dwelling together in a House, the Old Wife in hopes of making him fix his Love on her, would be often rubbing and combing his Head, at which times she took occasion to pick out the black Hairs; that he seeming older than he really was, and their Ages being more suitable, he might oftenest solace himself in her Company. The young Woman also projecting how to draw off his affections from her Rival, and settle them on her self, endeavoured to rid his Head of the White Hairs; by which means the poor Man, between both, was left in a short time quite bald, and became the sport and mockery of all his Neighbours.

*'Tis a great madness for Old Men to Marry, especially to Young Wives, unless they resolve to live in continual Vexation and Torment. Thales one of the Wise Men of Greece, being asked when a Man should Marry, answered, Young Men not yet, Old men not at all.*

## F A B. X C I X.

### *The Chaffinch and the Thrush.*

**I**T pitying a Good-natured Chaffinch to see a Thrush feeding in the Woods on the wild Berries and Fruits, Alas, poor Creature! said she, How can you possible live on such coarse Meats as these? Come with me, and I will shew you Fruits more delightful to the Appetite, and of more wholesom Nourishment to the Body than these. The Thrush gladly accepted her Offer, and following her kind Conductress

was

was brought into a Garden well stored with ripe Figs, Grapes, and other variety of excellent Fruits; where, as they were admiring the great Plenty of every thing, and beauty of the Place; the Thrush espied several Nets, Snares, and Limetwigs, and many Birds taken by them, at which affrighted, she bid her Companion Farewel: For I had rather, said she, live secure in the solitary Woods, feeding on those wild Berries, than on these choice Fruits, to pass my life in such continual Fears and Dangers.

*'Tis better to live securely in Poverty, than with Riches in Fears, Jealousies and Troubles. This made the Divine Phocillides (as he is stiled by the incomparable Don. Fr. de Quevedo) thus to inveigh against Riches.*

*Κυρὸν χρῶν ἀρχὴν, &c.*

O Aurum, malorum Dux, vitæ Corruptela,  
omnia convellens,

Utinam non esses Mortalibus malum deside-  
rabile!

Tua enim causa Pugnæ, Prædæ, Cædesque  
sunt,

Inferri Parentibus Liberique, Fratresque Con-  
sanguineis.

To which purpose, I may also add.

*Gold, Bane of Peace, and Nourisher of War,  
Who 'ore the World doth spread thy Venom far,  
Laws are remiss where thou the Power dost get,  
All vices thou unpunished dost permit.*

*Torrent of Mischiefs, source of Ills the worst,  
The more we drink of thee, the more we thirst.*



## F A B. C.

*The River, and its Spring.*

**T**HUS arrogantly did a River revile its own Fountain, Why remainest thou idly there, covered with Weeds and Brambles? whose cold Waters are of no Benefit, for they permit not the Production of any living thing within them. Whilst I abound with variety of Excellent Fish, and am daily increasing my clear Current; I pass on delightfully creeping through the pleasant Valleys, many times yielding a melodious murmur, grateful to all that hear it. And in my large Carriers, I view a diversity of Famous People, Countreys and Cities; all which partake of the Advantages I carry along with me. The Spring displeased at these presumptuous Words with-held its Waters, whereby this ungrateful River quickly became dry; and all its Fishes perished.

*This Fable is against those who attribute all the good they have, to themselves, and their own Industry, and not to God, who is the Fountain of all goodness. It also blames those who boast themselves to be the Authors of any good things which they received from others: And shows that the Sin of Ingratitude ought ever to be severely punished. Κραττόν σιωπᾶν, ἢ λαλεῖν ἃ μὴ ὠφέλει. 'Tis better to be silent, than to speak that which becomes us not.*

*The end of the Second Century.*

P

The

# The Table.

1. **Æ** *Sop the Interpreter of a Will.*
2. **Æ** *The Apes going to Build a City.*
3. *The Tree drawn by Oxen.*
4. *The Dog and the Crocodile.*
5. *The Ass's Ambassy to Jupiter.*
6. *The Pidgeons and Magpy.*
7. *The Frogs that feared the Fighting of two Bulls.*
8. *The Father and his two Daughters.*
9. *The Serpents Tail, and other Members.*
10. *The Cuckow and the Sparrow Hawk.*
11. *The Shepherd, the Wolf, and the Fox.*
12. *The Daw that would be a King.*
13. *The Bees and the Drones.*
14. *Æsop and the Country-man.*
15. *The tall Trees and the Shrubs.*
16. *The Swan and the Stork.*
17. *The Fly and the Mule.*
18. *The Lapwing and the Parrot.*
19. *The Fox and the Women.*
20. *The wise Lyon.*
21. *The Wallet, or Jupiter and Momus.*
22. *The Crow and the Swan.*
23. *Arion and the Dolphin.*
24. *The Man that had his Corn grow without Beards.*
25. *The Eagle, the Hawk, and the Kite.*
26. *The Shepherd and his Dog.*
27. *The Father and the Son.*
28. *The Camel, the Elephant, and the Ape.*
29. *The Walnut-Tree.*
30. *The Lamb that danced to the Wolf.*
31. *The Vale and the Mountain.*
32. *The Ass and the Calf.*
33. *The*

33. *The VVolf turned Shepherd.*
34. *The VVoman that lamented for her Husband.*
35. *The Country-man and the Hors-man.*
36. *The Old VVolf that found a Prey.*
37. *The Storks and the Kite.*
38. *Jupiter and the Tortois.*
39. *The VVolf and the Sheep.*
40. *The Hares and the Fowes.*
41. *The Serpent that complain'd to Jupiter.*
42. *The Mouse, The Frog, and the Kite.*
43. *The Hermet and the Soldier.*
44. *The Ship-wreckt Athenian.*
45. *The Horse, the Bull, the Dog, and the Man.*
46. *The Plow-man and his Oxen.*
47. *The Cock, the Ass, and the Lyon.*
48. *The Boar and the Fox.*
49. *The Eagle and the Fox.*
50. *The Hares that were afraid without Cause.*
51. *The Old Dog and his Master.*
52. *The Crow and the Dog.*
53. *The Master and his Servant,*
54. *The Monkey that gathered VVall-nuts.*
55. *The two Hogs.*
56. *The Dog, the Ass, and their Master.*
57. *The rich Man and the Tanner.*
58. *The Shepherd and the careful Dog.*
59. *The Dolphins, the VVhales, and a Crab-fish.*
60. *The Cock that betrayed the Fox.*
61. *The Hinds and the Panther.*
62. *The Country-man and the Flies.*
63. *The Hound and the other Dogs.*
64. *The Frogs and the Flags.*
65. *The Lion, the Cow, the Goat, and the Sheep.*
66. *The Shepherd, the Shepherdess, and VVorms.*

67. *The Flea and the Camel.*
68. *The Answer of Socrates to his Neighbours.*
69. *The Dragon, the Leopard, and the Unicorn.*
70. *The Lyon and the Man travelling together.*
71. *The Trifler, or Delayer.*
72. *The Ass carrying an Image.*
73. *The Tortois and the Eagle.*
74. *The Lark and her young Ones.*
75. *The Fox and the Ape.*
76. *Demades the Orator his Tale.*
77. *The Country-man and a Tree.*
78. *The Lyon and the Gnat.*
79. *The young Lyon that would fight with a Man.*
80. *The Boy that would not learn his Book.*
81. *The Wolf and the Dog.*
82. *The Smith and his Dog.*
83. *The Wolf and the fat Dog.*
84. *The Fishes that leaped into the Fire.*
85. *The Judg who gave sentencc against himself.*
86. *The Flea and the Man.*
87. *The Mice and the Cat.*
88. *The Fool that Sold Wit.*
89. *The Fox going to his Execution.*
90. *The Original of Walls.*
91. *Jupiter and Minerva.*
92. *The Proud Mule.*
93. *The two Travellers and the Thief.*
94. *The He Goat, and a Brazen Statue.*
95. *The Eagle and the Conies.*
96. *The Woman that had sore Eyes.*
97. *The Camel and Jupiter.*
98. *The Man and his two Wives.*
99. *The Chaffinch and Thrush.*
100. *The River and its Spring.*

F I N I S.

---

*Mythologia Ethica:*  
O R,  
**ÆSOPIAN FABLES.**  
**The Third Century.**

---



# The PREFACE.

## TO

# The Third Century

## OF

# FABLES.

**F**ABLES are not only delightful, but very profitable to the Readers, if well understood; for as the Bees will not be satisfied with the Beauty of the Flower, till they have sucked out its Honey; so is not the Fable, or Tale, so much to be valued, as the good Morality and Erudition which is to be drawn from it. The Word Fabula, seems to be derived a Fando, from Speaking; for Fables are supposed to be things spoken only, but not done. They were first Invented, that by the Feigned Words, and Pleasant Tricks of Irrational Creatures, the ill Manners and Actions of bad Men might be re-proved, and the Vertues of good Men encouraged. We read of diverse sorts of Fables amongst the Poets, but I shall waive at present their several Distinctions, and only speak of those whereof Æsop is generally supposed to be the Inventor. He, with the rest of my Authors, have taught the use of Speech, as well to things Insensible, as Sensible; and here, as in some Republick, they all Act in their several

veral Sphers; They summon their Councils, or Senates; Determine the weighty Affairs of State; Deliberate of Peace and War, &c. And what is all this for? but to Instruct Mankind by Moral Precepts and Examples, dressed up in these pleasant Tales, that they may be more readily entertained by all sorts of People. By Fables may even Children be taught by their Nurses, and that by way of Recreation, to be in Love with Vertue, and Hate Vice; which way of Instructing Youth, has been recommended by great Men, but particularly by the two Princes of Philosophers, Plato in his Second Dialogue, de Republ. and by Aristotle in his Politicks. And how indeed could vulgar Understandings be made capable of receiving such grave and solid Rules of Vertue, if they were not by some Art fixed in their Minds, by such Images, and Idea's, as these? Here are the Good and Ill Inclinations of Creatures represented. Here you find Simplicity commended in the Lamb, and in the Dove; Diligent Labour and Industry in the Bee, and the Ant; Fidelity in the Dog; Courage and Generosity in the Lion; which Vertues are likewise highly applauded in Man. We also see a Hair-brained Fury, and Rapacity blamed in the Wolf; a Scordid Dulness, and Slothfulness in the Ass; Fraud, Flattery, and subtle Insinuation in the Fox; and all manner of Vices by some Creature or other properly expressed, and then rendered Odious. The Intention of all which is, that we seeing, as in a Glass, the Beauty of Vertue, and Deformity of Vice, might prudently steer the Course of our Lives, by those Lines which are here so Industiously laid down for our use.

My-



# *Mythologia Ethica:* O R, ÆSOPIAN FABLES.

The Third Century.

F A B. I.

*The Quarrel betwixt the Members of a Human Body, and the Stomach.*



**I**N those times when in Man, the several Members of his Body acted not as now they do, all by a mutual consent, but every one did according to his own Fancy. The Feet and Hands enviously

ously accused the Stomach of Slothfulness; You, said they, receive all our good things, and enjoy them: We take the pains, whilst you reap all the Profit and Pleasure; whatsoever we acquire by our Labour and Industry, you devour, living in continual Laziness: You therefore shall take your choice of two things, either to learn some Art for your own Maintenance, or else resolve to Perish by Hunger; and thus in a Passion these Members deserted it. Now the Stomach knowing not how to subsist of it self, begged several times, with great Humility, their Help and Favour; but they still refused to listen to it. So that being for some days forced to live without Nourishment, its natural heat was quite gone, and Thirst having dried up the Throat, Nature had utterly lost all her Powers; And then alas! the Hands, when too late, perceiving the Body ready to expire, offered it Meat and Food in abundance, with all sorts of Delicates; but it was to no purpose, for the Stomach having been long empty, was become feeble, and could not perform its Functions. Thus died the whole Body, by the Effects of the Envy and Dissention of its Members.

*The Society of the Members with the Stomach, are like Human Society, each Member having need of the rest of the Members to be able to subsist: So does every one want the Help and Friendship of other Men; for Riches and Honour are not sufficient here without Friends to stand by and assist us. But I cannot pass by this admirable Fable, without giving a larger account of its History and Allegory. Titus Livius tells us in*  
his

his Decades, That the People of Rome revolt-  
 ing from the Senate, had assembled together on  
 Mount Aventine, resolving no longer to pay O-  
 bedience to the Senate. But the Senate sent  
 Menenius Agrippa, a man of great Au-  
 thority and Reputation in the City, who related  
 to them this Fable at large, letting them see by  
 the Example of the Stomach, and Parts of mans  
 Body, the mutual dependence of the Senate and  
 the People one upon another. For do not think  
 (said he) my fellow Citizens, that tho the  
 Government or Senate seem Idle to you, and  
 that they keeping the People to their several  
 Trades and Occupations, are for that Rea-  
 son the less necessary for your preservation.  
 It is the Government which dispenses the  
 Heat to you, which fits and distributes the  
 good Nourishment to all its most remote  
 Members. Nor suppose that you work for  
 them, but they much more for you. Do  
 not then so weaken this part of you, by your  
 factious Mutinies, that it be made incapable  
 of serving you; for after some little time,  
 Necessity will constrain you to fly to the  
 Senate for their help, when perchance it  
 may not be in their power. Your Seditions  
 and Extravagancies may oblige them to take  
 another course, and then you will live with-  
 out defence, void of all Counsel and Help,  
 without Riches, without Authority, and in  
 one word, a Prey to your Neighbours. *This,*  
*or the like Speech, wrought so effectually with*  
*the Mutineers, that they all retired home to their*  
*Houses. By which we may Judge how necessary*  
*it*

it is, that there should be a mutual Union of all the Members for preservation of the Body, either Natural, or Politick: For it is impossible, that either the one, or the other should subsist without Concord, which is the Chain that binds them together. 'Tis therefore no wonder, that the Author hereof, proposed this Fable of the Stomach and the other Members, to make us hate Factions and Divisions, which often prove the Ruin and utter Destruction of Commonwealths, by exposing them to the Fury of their Enemies. *Concordiâ res parvæ crescunt, Discordiâ, vel maximæ dilabuntur.* Salust:

## F A B. II.

*The Swallow and the Crow.*

**A** Dispute was held with great obstinacy, between a Swallow and a Crow, which of them was most Beautiful. Wherein, after the Swallow seemed to have gained the Point of her Antagonist; But thou, reply'd the Crow, canst only boast of thy beauty in the Summer; whereas mine endures all the Year round.

*Soundness of Body, as most durable, is of more value than Beauty, which is but of a short continuance.*

## F A B. III.

*The Carter and his Horse:*

**I**T was a Horses hard Fortune to serve a cruel Master, who allowing him scarce half his due proportion of Meat, his Bones seemed ready to start through his Skin. This poor Beast drawing a heavy load in a deep way, happened to be set fast

fast in a miry place, from whence not being able to stir, he, by the surly Carter, was miserably beaten. The wretched Horse then considering the difficulties he laboured under, and that this unreasonable Man imposed a task on him, which he had not strength enough to perform, was very sorrowful, accusing his Master of too great severity and injustice. But the furious Driver enflamed to a greater pitch of Rage, without any sense of pity towards him, still lashed him more and more, and instead of cherishing him, gave him at last this uncomfortable Sentence: I'll force thee, either to draw out this Cart from hence, or here I'm resolved to make thee breathe thy last.

*This Apologue paints out those Tyrants, who unreasonably wrack their Subjects, their Debtors, Tenants, or others whom they have at their Mercy, and like Horse-Leaches suck their very Blood, till they leave them barely nothing but Skin, and Bone.*  
 Itē & operamini, Paleæ autem non dabuntur vobis, & reddetis consuetum numerum Laterum. *I'll have my money or make Dice of thy Bones.*

## F A B. I V.

*The Master and his Dogs.*

**M**Any Dogs being kept by a certain rich Man for his Pleasure; one of them without any Provocation, bit his Son that he dyed of the wound, at which the Master was so much enraged that he was not content only to hang up the Dog that did the Mischief, but made the rest of his Fellows for his sake, suffer the same hard fate.

*One Evil Companion may ruin a whole Society.*

FAB.

## F A B. V.

*The Countryman at the Olympic Games.*

**A** Husbandman that by chance had bent his Plow-share, seeing his Son who was a lusty Fellow, with one forcible blow of his Fist, set it right again, as if it had been, by the stroak of a Hammer; he was amaz'd at the Young Mans Prodigious strength, and resolv'd to carry him to the *Olympic Games*, where he hoped he might acquire immortal Honour. But when in the Lists, he was wrestling with an Artist, he for want of skill, to add to his great strength, was at first shamefully foiled; which his Father seeing, fretted at, and calling to him, Son, Son, said he, remember the Plow-share blow. At that word, the Young Man pulling his Adversary to him with his Left Hand, gave him so violent a bang on the Pate, with his Right, as not only knocked him down, but left him half dead on the ground. By which the Countryman won the Palm.

*This Story is related by Pausanias, of one Glaucus Caristius; and may teach us that those things are best done, which are performed after our old accustomed manner. Pausanias tells us, that this Young Mans Fathers Name was Demylus, and that he called to his Son Παις, τὸν αἰὶν ἀπὸ τῆς, illam de aratro impinge.*

FAB.

## F A B. VI.

*The Stag and the Oxen.*

**O**UT of his closest lurking Places in the Woods, as a Stag was chased by Hunters, being guided by his blind Fears, he fled for shelter to a near Village, and it being Evening, there opportunely hid himself, in a Stable amongst certain Oxen. Whom *one* of the Oxen courteously saluting, What safety canst thou here, said he, propose to thy self, wretched Creature,

Creature, that comest posting to thy inevitable Destruction, thinking to save thy self among Men? Do not I beseech you discover me, said the Stag, and I will be gone with the first opportunity. When it was Night, a Servant came in to feed the Oxen, but saw him not; next, several other Clowns went in and out, without espying him, who had hid himself in the Hay. After these, the chief Servant looked in, and did not perceive him. The Trembling Stag then began to take some Courage, hoping the Danger over, and thanked the Oxen for having so kindly entertained him in this Exigency. We wish you well, answered they, but lye close yet a while longer, lest he who has a hundred Eyes should come, and then your Life would be in great hazard. Whilst they were saying this, the Master himself newly risen from Supper, came in, and having lately observed his Oxen to be lean and neglected, looked into the Manger, where he found they wanted Hay, and that other things were in disorder; He therefore taking care to put them as they ought to be, espyed the Stags Horns appearing aloft out of the Hay. Then calling his Servants, he commanded them to kill him. Which being done, he possessed himself of the Prey.

*This shews that a Man shall see more with his own Eyes, than with other Mens. It is the Master that can look most narrowly into his own Affairs. We also observe by this Fable how hard it is for a Man to hide himself in time of Distress; for Fortune beginning to persecute him, seldom leaves him till he be destroyed.*

FAB.



FAB. VII.

*The Ape, and the Fox.*

**W**ITH the most pressing Arguments he could use, did an Ape importune a Fox to give him a piece of his Tail to cover his Buttocks: For I want, said he, but what you may easily spare, and have enough left for your self, for you cannot chose but be sensible that such a great quantity is rather troublesom to you, than of any convenience. No, answered the Fox, you should not have one Inch of my Tail to cover your Posteriors, though I were so burthened with it that I should be forced to drag it through the dirt after me.

*Many are Rich, and some have a greater stock of Riches than they know well how to dispose of; but there is no Rich Man will be content to give to one that is Poor, all above what he has need of.*

Μέμνησο πλουτῶν τὴς πένης ὠφελεῖν.

*When thou art Rich, think to assist the Poor.*

FAB. VIII.

*The Ape and the Dolphin.*

**I**T was a Custom among the *Athenians*, when they went to Sea, to take with them for their pastime, little Dogs, Monkies, or the like. Now it happened that as some Merchants of that City were going a Voyage, having an Ape on Board them, and sailing along the *Attick Coast* as far as the Promontory *Sunium*, there arose a great Tempest, wherein the Ship springing a leak was about to sink to rights; which forced the Passengers to ex-

Q pose

pose themselves to the mercy of the Sea, amongst whom, was the Ape floating on a Wave, and in danger of losing his Life; but being espied by a Dolphin, the Friend of Mankind, he was by the Fish taken upon his back, and carried towards the Shoar. And when they were come within the Haven of *Athens*, called the *Piræus*, the Dolphin asked him of what Country he was; The Ape answered of *Athens*, and descended of an Honourable Family there. The Dolphin then demanded if he knew the *Piræus*? which the Ape thinking had been the Name of a Man, replied, Oh, very well Sir, he is my most intimate Acquaintance, and particular Friend. The Dolphin hearing this impudent Lye, was angry, and throwing him into the Sea, there drowned him.

*This Fable is against Vanity and Lying, which we often find do not only bring great Prejudice and Disgrace, but even Destruction too, to those who are addicted to them.*

Qui mentiuntur impudenter, hi suis  
Refellere ipsi se solent mendaciis.

## F A B. I X.

*The Halcyon, or Kings-fisher.*

**T**HE Halcyon, a Bird affecting Solitude, lives about the Sea Coasts, and for fear of the Fowlers makes her Nest commonly in a Cliff. This Bird on a time having hatched her young on a small Rock in the Sea, was gone abroad to seek meat for them, but a Tempest happening in her absence, was so violent that it

it tossed the Waves over the Rock, and washed away both her Nest and Young. VWhich loss, when the troubled Mother perceived at her return. Alas! cried she. A most unhappy Creature am I, that having forsaken the Land, expecting more security here, in the Sea, do find that I have be-taken my self to a place of greater Malice and Treachery.

*Many Men, to avoid the Danger they apprehend from others, thrust themselves into the Protection of such as they suppose are their greatest Friends, who having them in their Power (as we see by daily Experience) treat them ten times worse than their most violent Enemies could have done.*

*'Tis observed that when the Halcyon lies still, the Sea is calm. As Ovid, Metam. XI.*

*Tum via tuta Maris; ventos custodit, & arcet.  
Æolus egressu, præstatq; Nepotibus Æquor.*

## F A B. X.

*The Sow and the Bitch.*

SOME Discourse happening between a Sow and a Bitch, about their Fruitfulness and Facility in bringing forth their Young. The Bitch told her, she admired any Creature could have confidence to make a comparison with her on these Subjects. Yet you may be pleased to remember, said the Sow, That all your numerous Off-spring are born blind.

*A great Work is not so much to be valued for the quick finishing of it, as for its Compleatness and Perfection.*

## F A B. XI.

*The Fox the Wolf and the Ape.*

**W**ITH very opprobrious Language a VVolf accused a Fox of Theft, which the Fox utterly denied, protesting his Innocency. For determination of which Difference, an Ape being appealed to, sate as Judg betwixt them. Before him they pleaded their own Causes with great subtilty, each using his best Oratory to expose the

the others ill Courses of Life, to beget in the Judge an ill Opinion of his Adversary, as it is a Custom amongst Pleaders; and neither of them was sparing in publishing at large his own Honesty and Integrity. But the Ape a most prudent Magistrate gave Sentence between them according to what he had observed in the management of the Process. For he could not find out, that the Wolf had lost what he accused the Fox of: But he believed the Theevish Fox, had stolen something, tho he ostentatiously denied it on Examination. So he advised them to go and live peaceably together, yet always with suspicion one of another, since you know, added he, that any one who is guilty of those ill things of which ye have thus plainly taxed each other, ever ought to live with caution amongst such as he knows to be as bad as himself.

*Those who are known to live by ill Courses, lead Miserable Lives, being hated and avoided by all good Men, and have even a continual Suspicion and Jealousie one of another. The Spaniards say, El que ha las sospechas, ha las hechas. He that is often suspected, has some guilt. Quicumque turpi fraude semel innotuit, etiam si verum dicit, amittit fidem. Phaed.*

## F A B. XII.

*The two Frogs that were Neighbours.*

**T**WO Frogs being Neighbours, one dwelling in a deep Pond, at some distance from the High-way, and the other in a shallow Plash which contained but little Water in it, and lay close by

Q 3

the

the Road. She of the Pond made a Courteous Invitation to the other, to come and reside with her, where she might feed well, and live in greater security. Which kind offer was slighted by her of the High-way, who returned her this Answer, That she for some time had lived happily in that Place, and therefore cared not to remove. Not long after, when she little thought of such a Misfortune, a Cart coming that Road, happened to squeeze the imprudent Frog in pieces.

*Those who have got ill Habits, and Customs, will sooner lose their Lives than change them.*

### FAB. XIII.

#### *The Oak and the Elm.*

**M**OST pernicious Council did the Favourite Elm give to the Royal Oak, That for his more firm Establishment in his Empire, also for his Advantageous Nourishment, and better Air, it was requisite that many of those lesser Trees which were about him ( against whom the Elm had some private Enmity ) should be pulled up by the Roots, and utterly destroyed. Which thing this great Minister did not slightly urge, but with pregnant Reasons and Arguments was continually endeavouring to persuade. At last the daily importunity of this dissembling Elm, having tired the patience of his most gracious Prince, and provoked him to a just Anger. What should I do, said he, ( expressing a Majestick Indignation in his Looks ) when I am assaulted with violent Storms and VVhirl-winds, if I should destroy these my nearest

nearest Friends, and Loyallest Subjects, who stand always ready to assist and defend me? No they shall therefore be preserved and cherished by me. When the wicked Favourite heard this, he withdrew in great Confusion: The King threatening him with Death, or a very severe Punishment, if for the future, he should ever counsel him to the prejudice of his good Subjects.

*The Oak expresses the true Affection, and tender Care which a good Prince has for his Subjects; and how ready he is to preserve them from the wicked Machinations of evil Councillors. In the multitude of his People is the Strength and Dignity of a King; but in their want is his Shame and Destruction.* Tunc fore Respubl. beatus, si aut Docti eas regerent, aut qui regerent, omne suum Studium in sapientia & benignitate collocarent.

## F A B. XIV.

*The Horse and the Ass.*

**A**S a Horse compleatly equipped in rich Furniture was travelling proudly on the Road; he, in a dirty passage meeting an Ass loaded with a heavy burden. Thou dull and sluggish Beast! said he with great Insolence; How darcest thou thus sawcily stand in my way? Get thee instantly from before me, or I shall tread thee in the dirt under my feet. The poor Ass had not the Courage to answer him, but so soon as he was able, gave him the Track. Not long after this, the Horse being spoiled by overstraining himself, and observed by his Master to be out of case, and never more fit for running, he took from him all his splendid

Q 4.

splendid Ornaments, and sold him to draw in a Cart. Whom the As afterward espying at work in this different Harness. Ah, said he, maliciously Laughing! VVhat new sort of Accoutrements are these? VVhere is now your Embroidered Saddle, your rich Trappings, and your glistering Bit? Is all your Glory come to this? Thus may it always happen to those, so Insolent as thou hast been.

*How many are there, who when advanced into some Office, or raised by some means or other to Greatness, have so far forgot themselves, and all Modesty, that their Pride would scarce suffer them to speak or look on a poor man, without Insolently despising him: and when Fortune has turned against them, as nothing is certain in this World, they themselves have been Scorned by all.* — Tolluntur in altum,

Ut lapsu graviore ruant. *Claudian.*

## F. A. B. XV.

### *Mercury and the Statuary.*

**M**ercury being curious to know how he was esteemed amongst men, took on him human Shape, and went into a Statuary's Shop, where diverse Images of the Gods were; and observing one of *Jupiter* amongst them, he first asked the Price of it? The Artist told him a Hundred Crowns. And at how much, said he, do you value that of *Juno*? The Price, replied the Man, is the same with *Jupiters*. At which *Mercury* smil'd, supposing them very cheap: and shewing his own Statue, which being not Inferiour in



in Workman-ship to any there; he thought, that being the Messenger and Interpreter of the Gods, he should be of great value and esteem amongst men, so demanded its Price? If, said the Statu-ary, you buy the other two, I shall give you that of Mercury into the bargain.

*Thus many Vain-glorious Men, who set a great value upon themselves, often find that they are least esteemed by others.*

## F A B. XVI.

*The Apes Head.*

**A**Mongst other pieces of Meat which lay on a Butchers Stall, a Man observing the head of an Ape there to be Sold, asked what kind of Taste it had? The Butcher laughing, answered; *Quale Caput est, talis præstatur Sapor.* As the Head is, such is the Taste it yields.

I suppose, says Phædrus, speaking as I conceive of Alop, who though deformed of Person; yet of a Prodigious Sharpness of Wit, and Profound Knowledge) that saying was rather intended as a Jest, than Truth; for I have known many men of most comely Shape, and Beautiful Aspect, yet very wicked: and many others who have been unhand- some of Person, yet of great Vertue, and clear Understanding. *Mentem hominis Spectato non Frontem.* Look on Mens Minds, not their Faces. And Ovid says;

*Si mihi difficilis Formam Natura negavit,*

*Ingenio Formæ damna rependo meæ.*

*Nature to make me hand- some thought not fit,*

*But this Defect is recompenc'd in Wit.*

FAB.

## F A B. XVII.

*The Swan and the Cook.*

**A** Rich man who had many Geese which he kept for his Table, bought a Swan for her admirable Singing, and suffered her also to feed amongst them: but intending one Night to have a Goose kill'd for his Supper, the Cook by mistake happened to catch hold of the Swan, which in the dark he could not distinguish from one of the

the Geese; 'til she perceiving the danger she was in, began a most sweet Song (as they are reported always to do, when they fore-see they are near their Deaths) by which excellent Melody she being discovered, her Life was preserved.

*The Intention of this Fable is to commend Musick; for some Men, who have attained to great Perfection in that rare Science, reap great Profit as well as Pleasure, and such may happen to preserve their own Lives by it. But methinks it should rather intend Eloquence, and readiness of Speech; for many men expressing themselves with an admirable presence of Mind, have avoided some great Danger, or violent Death. The Italian Proverb is; Un bel parlar à tempo è gran Guadagno. A wise Word spoken in Season, is of great advantage.*

## F A B. XVIII.

## Æsop at Play.

**W**HEN an Athenian saw Æsop playing with Nuts, amongst a company of Boys, he stood still, laughing at him, and jeering, as at a Fool or Mad-fellow. The good old man, who was better able to scoff at others, than they at him, perceiving him so well pleased at the sight, and at his own Wit, ran home and fetched a Bow, which he unbending, laid down in the middle of the Street. Well Sir, said he, you that are so wondrous wise, give me a reason for what you see I have now been doing, if you can? The People

People then flocking about them, the man began to consider, and beat his Brains for the meaning of the Question proposed to him; at last he was forced to acknowledg his Ignorance. Old Æsop seeing himself Victor; You, said he, would soon break this Bow, should you always keep it at full bent; but if sometimes you suffer it to be thus slackened, you may make fit use of it at your pleasure.

*So should we sometimes give Divertisement to the Mind and Spirits, that they being refreshed may return the more firm, and more vigorous to the performance of their Functions. Otiare, quo Labores. Repose a while, that you may fall to Work. This was no such Crime in Æsop to be found at Play; since many Learned and Great Persons have frequently recreated themselves, for thus refreshing their Minds. It is reported of Frederick the Second, King of Denmark, a Wise and Learned Prince, that after tiring himself with the weighty Affairs of State, he would call some of his Courtiers aside in a familiar manner, now, would he say, That the King is absent, let us divert our selves a while; and when it was time to leave off, he would tell them with a grave Countenance, Now let us have done, for the King is returned.*

But our Laughing Athenian may opportunely be put in mind of the Old Greek Adage.

Γελᾷ δ' ὁ Μοῦρος, καὶ π μὴ γελοῖον ἦ.

*A Fool, when there's no real Cause, can Laugh.*

F A B.

## F A B. XIX.

*The Dragon, the Country-man, and the Fox.*

**T**HE great overflowing of a River by some violent Rains, had carried away from its Bankside a *Dragon*, who had long dwelt there; and the River falling on a sudden, left him very remote on a dry Sand; from whence not being able to get home, wanting Water, he was lamenting at the great distress he saw himself in. But espying a Country-man, who was travelling that way with an Ass; the Dragon called to him, entreating him to be so charitable to carry him home to the River, not being able to get thither without help, and promised for the favour, to give him great store of Gold and Silver. The hopes of such a reward made the poor Man undertake the charge, who according to direction bound the Dragon, laid him on his Ass, and carried him to his Cave; where so soon as he had untied him and set him at liberty, he demanded his pay. How said the Dragon, Do you expect Gold and Silver for tying and penioning me on that manner? I did it, replied the Country-man by your own Order. Well, added the Dragon, cease your impertinence, or I shall make bold to eat you, for I protest have a keen Stomach at this very moment. Would you then reward me Evil for Good? demanded the poor man. While they were in this dispute, a Fox came that way and enquired the cause of their difference? The Dragon told him, that the man had tied  
and

and abused him, carrying him on his Ass, and now expected money for the injury. Very unjustly, said the poor man, has this Dragon abused me, for I found him far from this place, left on dry Ground, whither he had been carried by this River; and from thence at his earnest request, promising me a considerable recompence of Gold and Silver, I brought him bound, as he directed me, safely home; and now he ungratefully threatens to devour me. You did saucily, said the Fox, to bind him so hard; but let me see how it was, and I shall the better Judge betwixt you both. The man beginning to bind him, Did the Fellow, said the Fox, bind you thus hard before? Not only so, answered the Dragon, but a hundred times worse. Then said the Fox, draw the Knots straiter. The Country-man being strong, tied the Cords with all his force. Was you thus cruelly bound? demanded the Fox. Ay Indeed Sir, answered the Dragon. 'Twas barbarously done, added the Fox, for now you have no power to help your self. Not any, said the Dragon. Then said the Fox to the Man, thou maist lay him again on thy Ass, and carry him back to the place where thou foundest him; there leave him bound, and thou wilt be sure he cannot eat thee. The man rejoicing to be so well delivered from, and revenged of this perfidious Dragon, did as the Fox had Judged, and left him there to perish.

*Those who think to recompence Poor Men Evil, for the Good Services they received from them, do many times suffer a just Punishment for their wicked Intentions,*

F A B.

## F A B. XX.

*The Flies and the Honey.*

**C**ertain Flies came to a place where Honey was spilt, which when they had tasted, were so well pleased with its Sweetness, that they eat till they had filled themselves with it. But thinking to go away, they found their feet sticking fast and endeavouring to fly, fixed likewise their Wings, that they were entangled in it, as with Birdlime; from whence not being able to remove, they all shortly perished; and as they were expiring, cried, Alas! that we, only for the pleasing a little of our Pallats, should thus miserably lose our Lives.

*This Fable hints at those Licentious Persons, who by Gluttony, Drinking, or Debauchery with lewd Women, bring themselves to some great Misfortune, or untimely End.*

## F A B. XXI.

*The Quarrelsome Young-man, and his Father.*

**M**any times was a Young-man accustomed at his coming home, to boast how briskly he had behaved himself in certain Quarrels and Broils wherein he had been engaged, and in what an ill condition he had left his Adversarys. To whom his Father, as often as he heard him, was wont to say. 'Tis well, Son, but you have not yet met with whom you seek. This was the

the young mans common practice, till one night coming in miserably batter'd and maul'd, he only muttered, and was retiring to hide himself in a corner. But his Father espying him. Truly Son, said he, you have now at last, met the Person you have so often taken pains to find.

*By this we are taught not to be puffed up with any success in things that are neither honourable nor at all commendable: And that no man is so valiant, but he may meet with another as Brisk and Desperate as himself, by whom he may possibly be worsted.*

## F A B. X X I I.

*The Liberal Man and the Thieves.*

**A** Liberal man Travelling on the Road, fell into the hands of Thieves, who after a consultation about him, was almost perswaded by the Arguments of one of the Rogues to kill him, which another of the Gang would by no means consent to; alledging, that he knew him to be a Charitable and Generous Man, and I my self, added he, have been liberally assisted by him. By which Testimony of him, the good Thief prevailed with his Comerades for the Travellers departing in safety.

*This Shows that Liberality works upon the Tempers even of the worst of men.*

Δὲς τῇ τύχῃ τὸ μικρὸν, ἐκλήψῃ μέγα.

*Sometimes to Fortune let small Gifts be spar'd,  
For often they return, with great reward.*

F A B



## F A B. XXIII.

*The Dog that wrongfully accused a Sheep.*

**B**Y the malicious Accusation of a false Dog was an harmless Sheeps dragged away to be tried for her Life before a Judge, for refusing to pay the Dog a Loaf, which he affirmed he lent her. And upon the Sheep denying she had ever borrowed any Bread of him, as was true ; a Kite, a Wolf, and a Vulture, considering the advantage that would accrue to them by the Sheeps Conviction, came into Court to justify the Accusation; There, when without scruple of Conscience, they had given in their false Evidence upon Oath, the innocent Sheep was found guilty, and being Condemned, was by the Dog and his perjured Companions, carried away and devoured.

*The Dog in this Fable being made the Sheeps Accuser, from whom she rather might have hoped for protection, shows, that those Persons whose Friendship we have most reason to expect, do often prove our greatest Persecutors: And to render our Calamities the more effectual, they can set up False witnesses against us ; Who are a sort of Vermin, the meer Disgrace of Mankind, for they dare stand up with the greatest Impudence to justify their invented Accusations, being Men who have no Principle in them of Morality, much less any dread of the Divine Law, which declares, that the false Witness shall not go unpunished. So that with them nothing is held sacred, nothing inviolable. These impious*

R

*wretches,*

wretches, before an Earthly Judge, dare call the great Creator, and Judge of Heaven and Earth to witness their Perjuries, so to make their Impositions be believed; by which they take away from the Innocent Person his Life, Estate, or both; who then expecting but little favour in this World, must make his appeal to Divine Justice for relief; The Magistrates all this while being deceived by the appearance of Honesty and Probity in these Perjurers. Nor is Æsop to be blamed for thus roughly treating these false Witnesses, in comparing them to the Kite, the Wolf, and the Vulture, since really considered, they are worse than Devils, who may be made to speak Truth, tho against their wills, which is more than these Monsters can be compelled to do. Μὴτ' ἐμποιήσας ψευδορκῶν συγχεῖ θεὸς ἄβροτο ὄστις ὀμῶσται, is the Advice of Phocylides. Do not, says he, forswear thy self, for the immortal God hates him that Swears falsely.

## F A B. XXIV.

*The Geese and Cranes.*

**C**ERTAIN Geese and Cranes feeding together in a Meadow, the Fowlers came on a sudden to surprise them; but the Cranes being light, quickly flew away, whilst the Geese that were corpulent and unweildly, before they could raise themselves upon their Wings, were all caught in the Nets.

At the taking a City by an Enemy, the poorer sort of People, with no great difficulty may, escape, whilst the Rich are easily seized.

FAB.

## IV A B. XX V.

*The Hart Drinking at the Fountain.*

**W**ith great delight was a Hart surveying all the parts of his Body, as he was Drinking at a clear Fountain ; but most proud was he to behold his large branching Horns, as the greatest Ornament of his Person ; till fixing his Eyes and Thoughts on the smallness of his Legs, he was ashamed of them, they not bearing a due

R 2

pro-

proportion with the rest of his goodly Fabrick. Whilst he was in this consideration, he heard the hallowing Noise of the Hunters, and Cry of the Hounds; which made him betake himself to a speedy flight, with the Dogs at his Heels, running swift as the Wind till he came to a thick Wood; but there being hindred in his speed by the largeness of his Horns amongst the Bushes and Brambles, he was quickly overtaken by his Enemies the Hounds. And as they were about to tear him in pieces, he then blamed his late preposterous Expressions, wherein he had despised his nimble Feet, which had so often preserved him, and foolishly praised those spreading Horns, the cause of that his miserable Death.

*Thus men too often despise the things which ought to be most valued by them, and cherish those which bring with them, their ruin and destruction.*

Non quel, che par; ma quel ch'è buono apprezza.

*Prize not what seems, but what is truly good.*

## F A B. X X V I.

### *The Country-man and Fortune.*

**I**N digging the Earth, a Country-man found a Treasure of Gold; and for a Memorial of the great Benefit there received, he daily brought a Chaplet or Garland of Flowers, which by way of Gratitude he left on the place. But Fortune appearing to him, asked him why he attributed her Gifts to the Earth? which, said she, I gave thee on purpose to encrease thy Riches; for I know that if times should change, and this Gold go to  
ano-

another hand, thou wouldst then accuse Fortune for the loss.

*This Fable admonishes us to acknowledge our true Benefactors, and to pay them a grateful respect.*

## F A B. XXVII.

*The Ass's Shadow.*

**D***Emosthenes* the famous Greek Orator, pleading in *Athens* the cause of a certain Man, who was there accused of a Capital Crime, and observing that the Judges gave him but little attention; they being either half a Sleep, or Whifpering amongst themselves. And to this purpose, continued he (raising his Voice somewhat higher,) O ye Judges! will I relate to you an admirable Story, if you please, of the shadow of an Ass. At these words, the Judges ceased their Discourse, and having commanded a general Silence: There was a young Man, proceeded the Orator, who in Summer time, had hired an Ass, to carry goods from thence to *Megara*; with which coming about Noon to a place on the Road, that afforded no Shelter against the Scorching Beams of the Sun; and being tired with walking, he took off the Load, and was about to have lain down on it, in the shadow of the Ass; which the Owner, who went with him to bring back his Beast, would not suffer, but forced the young Man away, and alledged that though he had hired the Ass, he could have no pretence to the shadow of it. The young Man on the other side, insisted on his right; for I having purchased, said he, with my Money the

use of the Ass for this day, he is only at my disposal, and I, as his true Proprietor, during this Journey, ought to have the sole enjoyment also of his Shadow. Heat of Argument betwixt these two, at last produced a Quarrel, and from Words they fell to Blows. But after a fierce Combate, which could not determine the right of one or the other to the Asses Shadow; with bloody Noses and swel'd Eyes, they were glad to leave off by consent, and to proceed on in their Journey; both resolving that at *Megara* they would joyn Issue, and try it out by Law. *Demosthenes* coming thus far, and observing the Court very attentive to his *Fable*, made a sudden pause, and was going from the Bar, but being called back by the Judges, and desired to go on with his Story: Are you, said he, so ready to listen to a foolish Tale of the Shadow of an Ass, and yet stop your Ears in a Cause wherein the Life of a Man is in Question? Can you listen with pleasure to such idle Tales, and are you so soon weary with hearing serious Matters? After this great man had on this manner given a reproof to the Judges, he took up the subject of his Oration where he left off.

*Erasmus relates this Apologue in his Adagies: And I could wish (continues my Author) that many of our Magistrates Ears now a daies, were not more attentive to such Tales of the Shadow of an Ass, I mean, to things trifling and ridiculous, than to those whereon depend the Lives and Fortunes of poor men in distress. This may also show us that the greatest part of our Quarrels, and Law suits, are about the Shadow of an Ass, or Subjects altogether as frivolous.*

FAB.

## F A B. XXVIII.

*The Wolf, the Fox, and the Shepherd.*

**A**FTER a plentiful Dinner a Wolf laid him down to rest before his Den; where being found by a Fox, he was asked the reason of his lying there on that manner? I am seiz'd alas! with a sudden Fit of Sickness, answered the Wolf, which I fear will quickly carry me out of this World, unless it be timely prevented. If therefore, you have the Friendship for me, you sometimes assure me you have, pray be so charitable to go and implore the favour of the Gods for my Recovery. The Fox perceiving his Neighbours Diffimulation, and that all his Grievance was, left in his absence, he should be robbed of his great Stores laid up again<sup>t</sup> Winter, pretended to go, but went directly to a Shepherd, whom he instructed where to find the Wolf; assuring him it was no hard matter to kill him. The man running thither surpris'd the Wolf and destroyed him. After this, the Fox with great Joy seiz'd on all the Wolfs Stores which were left in his Hole. But the triumph for this Conquest was but of short date, for the same Shepherd came soon after to this Hole, and finding the Fox in possession of it, surpris'd him as he had done the Wolf; and being about to kill him, Surely, cry'd the Fox, this is a Divine Judgment upon me, after having cunningly circumvented another to his Destruction,

R 4

who

who was my Neighbour, that I my self should also suffer Death by my own Treasons.

*Many times those Persons who out of Envy and Avarice, have procured the Ruine and Destruction of others, do happen to suffer likewise themselves, by their own Plots and Machinations. Invidia ipsissimum præmium est, alienæ Felicitatis perire.*

### F A B. XXIX.

*The poor Man that lost his Daughters Portion.*

**A**N Afs, and a large pot of good Wine, was almost all the substance of a poor Wretch, who marrying his Daughter, had promised for her Portion all the Money for which he should sell that Wine and the Afs. But it unfortunately happened on the very Wedding Night, that the Afs fell sick, and just before he expired, as he was struggling for Life, he kicked out his Legs, brake the Pot, and spilt all the Wine; by which the Bride was deprived of her Dowry.

*This cautions us not to build our hopes on the things of this World, which are so uncertain.*

### F A B. XXX

*The Basilisk and the Weasle.*

**W**ithin a horrid Den, whose entrance was covered with Weeds and Brambles, dwelt a venomous Basilisk, who there lay in wait to destroy the several Beasts, which unhappily came that



that way. From thence he had cast his poisonous Eyes on a harmless Weasel, whom he often observed to pass boldly within the Walks of his Precinct, and expected to stick dead with his Looks as it went to drink: But the little Creature by its Prudence, made impotent and void all the endeavours of its wicked Enemy. For this Industrious Warrior being defended by his proper Arms, durst face the dangerous mouth of that dismal Cave, knowing himself safe, whilst equipped with a branch of Rue, which is said to be a Preservative against all manner of Venom; for with this Herb he always girt his Body, still expecting to meet his Adversary; and by this means preserved himself from the mortal Contagion.

*This admonishes a weak man to defend himself prudently against a stronger, and one more powerful than himself: That he take good Advice, stand upon his Guard, and depend not so much upon his own Strength, as Wisdom, in the repelling the Violence, and subtill Stratagems of such Enemies. This may properly be said to be, Confilio & viribus munita defensio. Resistite Diabolo & fugiet a vobis.*

## F A B. XXXI

*Cybele's Priests and the As.*

**T**HE Galli, who were Priests of *Cybele*, Wife of *Saturn*. were wont to carry the Image of their Goddess with them from Town to Town, Singing, making Musick, and strange noises, with Drums,

Drums and other Instruments; by which they picked up Money in the several places where they came. These Priests had an Afs, whereon they carried about their Luggage; which Afs being dead, with his daily hard Labour, his continual Beatings and ill Usage by the Priests; they flea'd him, and with his Skin headed a Drum. Some People afterwards asking them what was become of their old Friend the Afs, whom they used to make much of? They were by the Priests, answered on this manner: He had thought he should have been at rest and quiet, at least when dead, but you see we still continue beating him even after his Death. *Phædrus* says:

*Qui natus est infelix, non vitam modo  
Tristem decurrit, verum post obitum quoque  
Persequitur illum dura Fati miseria.*

He that is born to be miserable, not only suffers his Afflictions during the course of his life here; but the rigour of his cruel Fate pursues him, even after his Death. *This was the saying of a Heathen, who had no knowledge of a Heaven or a Hell: But more remarkable was that of Ælius Adrianus, the Emperor on his Death Bed.*

*Animula vagula, blaudula,  
Hospes comesq; Corporis,  
Quæ nunc abibis in loca?  
Palidula, rigida, nudula,  
Nec, ut Soles, dubis jocos:*

F A B.

## F A B. XXXII.

## Phœbus, Boreas, and the Traveller.



**B**etwixt *Phœbus* and *Boreas* arose once a Dispute, which of them was of greatest strength. The tryal whereof, was at last agreed to be made on a Traveller, whom they saw riding along the Road; And he of the two, that could soonest force off the Travellers Cloak, should be acknowledged Victor. First then *Boreas* attack-  
ed

ed him with a blustering Storm, whilst the Traveller wrapping himself up well in his Cloak, rode briskly on a long time, struggling with all his might and main against it; so that the Tempest had not its expected effect upon him. *Phæbus* next began to dart forth his Fiery Beams, which proving most violently hot, soon made the Traveller Sweat, and melting him still more and more, he was at last forced to pull off not only his Cloak, but his Coat also, and lay them before him on his Horse.

*Prudence and Policy are better than Strength; and he is most to be commended, who by reason and fair means, rather than by force, shall bring others to condescend to his desires. Duci voluat Homines non cogi. Men will do that by Persuasion, which they will not be brought to by Compulsion. Moderata vis impotenti violentia potior: And that of Sophocles,*

*Οὐ γὰρ οἱ πλατεῖς, &c.*

Non enim ampli neque lato, dorso viri minime falluntur sed Sapientes recte vincunt ubique.

## F A B. XXXIII.

### *The House Dog, and Hunting Dog:*

**C**areful had the Master of two Dogs been in breeding up one of them to Hunt, but to the other he only gave the charge of his House; and of what Game soever the Hunting Dog caught, the House Dog had alwaies his share. This the Hunter

Hunter very much stomacking, could not forbear on a time, to express his Resentment of to his Idle Companion. 'Tis very unreasonable, said he, that I should continually be forced to take great pains in Hunting, while you stay lazily at home, and after all, that you must on this manner be maintained by the fruits of my Labour. You blame me wrongfully, answered the House Dog, who in this thing cannot have deserved your anger ; for you should rather quarrel with my Master, who never bred me up to any pains taking, but thus to live on the Labour of others.

*Those Persons who have been bred up lazily, and to no manner of Business, are not so much to be blamed as their Parents, whose Carelessness or Indulgence, afforded them no better Education.*

## F A B. XXXIV.

*The Moor or Æthiopian.*

**S**Trangely was a man mistaken, who having bought an *Æthiopian*, or Black-a-moor, imagined that that swarthy colour came by the fellows Slothfulness, in neglecting to keep himself clean ; and with great Labour and Industry would fain have washed him white, but it was Impossible ; For all the many changes of Water, and all the pains taken in rubbing and scrubbing him, could not make the *Æthiopian* change his hue.

*This shows the Impossibility of changing that which Nature has fixed in Man ; And exposes their Folly,*

ly, who would attempt things which are impossible to be done.

Non poteris rectum Cancri inducere gressum ;  
Nec leves horrentis Echini reddere fentes.

### F A B. XXXV:

A true History which happened in the time of  
Augustus Cæsar.

Related by Phædrus, in his Fables.

**T**IS dangerous both to Believe, and not to Believe; which I briefly can make out by Examples. For *Hippolytus* lost his life, because his Father *Theseus* believed *Phædra*, his Sons Mother-in-Law against him: And *Troy* was destroyed, because the *Trojans* would not believe *Cassandra* their Prophetess. Therefore must we carefully examine the verity of every thing; lest by taking wrong Impressions into our minds, we be induced to give rash Judgments of them: But for fear I should lessen this Truth, by these Fabulous Stories of Antiquity, I shall relate to you a memorable Accident, that I knew in my time.

A Man who dearly loved his Wife, and had a Son to whom he was almost ready to give the White Robe ( which was for Youths of about Fourteen or Fifteen Years of Age ) had also a freed man, who plotting to become his Masters Heir, pulled him aside, and whispered false Stories to him against his Son, and more against the Honour of his Wife, who was really chaste: At last, he added that which he thought would utterly

ly destroy the Affection he knew he had for her ; That she frequently entertained a Gallant, who used to come to her in private ; which Infamous Correspondence of theirs, would blemish the Reputation of his Family with Adultery. The Credulous Husband transported with rage against his Wife falsely accused, pretended to take a Journey into the Countrey, but privately staid in the Town where they dwelt, and coming home suddenly in the Night into his House, went directly up into his Wives Chamber, where the Son lay a sleep in the Bed with his Mother, who would have him near her, to take the greater care of him at this Age. Whilst the Servants were running about to get a Light, this impatient man not able to restrain the violence of his Jealous Passion, stept towards the Bed ; where, as he groped in the dark, finding the Head of somebody whom he felt had short Hair, he thrust his Sword through his Body, not thinking on any thing but the satisfying his Revenge, for the affront done to his Honour. By and by when the Light came, he saw his Son Murthered, and by him his chaste Wife lying in the Bed, who being but in her first Sleep, heard Nothing of what had happened : The Husband when sensible of the horrid Crime he had committed ; he, as a punishment for it, ran himself through the Body, with the same Sword, with which his rashness and credulity had thus made him kill his own dear Son. The Accusers afterwards prosecuted this Woman, and brought her to Rome, before the *Centumviri*, or Hundred Judges. There was her Innocence blackned with scandalous

lous Surmises, because she remained Mistress of the Estate: But her Friends pleaded hard in her vindication; 'till the Judges at last were forced to beseech the Emperor *Augustus*, that he would be pleased to help them to acquit themselves of their charge, they not being able to determine so ambiguous a Matter. This wise Prince having dispersed the Clouds of Calumny, which had 'till then obscured the Ladies Vertue, and penetrated to the very bottom of the Truth of this Affair, pronounced this Judgment; Let the Freed-man, said he, who was the only cause of all this Mischief, suffer the punishment he deserves: But as for the Woman, who has lost both her Son and Husband, I rather think her worthy of Compassion than Condemnation. For had the Husband taken good care to have examined these scandalous accusations against his Family; and had diligently made search into the matter to discover its Original, he had not committed so horrid a Deed.

*Do not therefore slight any thing that shall be told you; and yet do not immediately believe all you shall hear; for many times those are guilty, whom you think most Innocent; and those most maliciously accused as guilty, who are really most clear. The meanest Capacities may learn from this History, not to pass a rash Judgment only from the insinuating Suggestions of another; for men being pushed on by different Desires and Passions, do ordinarily act either by aversion or by favour. So you ought not to think you know a man by any report of him, 'till it be confirmed by your own Knowledg. I have been longer upon this*



*this subject than ordinary, for the sake of those who are not so well satisfied with short Stories.* Ne fis credulus maxime Criminatori.

## F A B. XXXVI.

*The Wasps, the Patridges, and the Husband-man.*

**C**ERTAIN swarms of Wasps met with some Conveys of Patridges, who being all very thirsty, went together to a Country-man to beg of him Water to drink, promising to make him a large requital of the Favour. The Patridges would oblige themselves to dig his Vineyard so well, that his Vines should yield next year an extraordinary plenty of Grapes: And the Wasps with large protestations engaged to defend his Vineyard from Thieves; by their continual rounding it. I thank you Friends, said the Country-man, for your kind offer, but I have a pair of Oxen, which though they promise me nothing, yet perform all this work for me: 'Tis therefore more fit I should with water gratifie them, than you.

*We are not obliged to maintain and encourage those who are Idle and Unprofitable, whose only aim is to live by their boasting pretences, but are known to perform very little.*

## F A B. XXXVII.

*The Serpent and the Crab.*

**T**HERE being a Friendship made between a Serpent and a Crab, they dwelt lovingly together,

S

gether, till the Crab, who was of a plain and simple behaviour, had observed certain cunning Tricks, practised by the Serpent upon him, which he disliked, *therefore* admonished him friendly to leave off that malicious subtilty, and change those his ill manners. But the Serpent slighting this wholsom Advice, the Crab watched an opportunity, and catching him asleep, pinched him so strongly with his Claws, that he killed him; who as he was dying, stretched himself out at full length. This the Crab perceiving, Ah, cryed he, Hadst thou when living, been thus streight and plain in thy Actions as here thou lyest, thou hadst not undergone this severe punishment of this incorrigibleness.

*Those Persons who run on in ill Courses, and neglect good Counsels of prudent men, do most commonly happen to receive a just reward of their wickedness.*

## F A B. XXXVIII.

### *The Country-man and the Stork.*

**F**OR destroying Geese, Cranes, and other Fowles, which spoiled his Corn, a Country-man had set up Nets, and in them took also a Stork, who earnestly implored his Favour for the saving her Life; alledging she was no Crane, but an innocent Bird, that did injury to none: And in one respect, which was the performing her Duty to her Parents, far excelling all other Birds, because she took a diligent care to preserve and nourish them in their Old Age. All this, said the Country-man, is no Argument with me, for

for since you have been taken in ill Company, you shall even suffer with them.

*This Fable shows the danger of keeping bad Company; for whosoever associates himself with ill men, that live by unlawful Courses, though he be innocent, it often happens that he also shares their punishment. Improborum Contubernia fugienda sunt, ne fors cum ijs deprehensū, alienæ improbitatis cogamur poenas luere.*

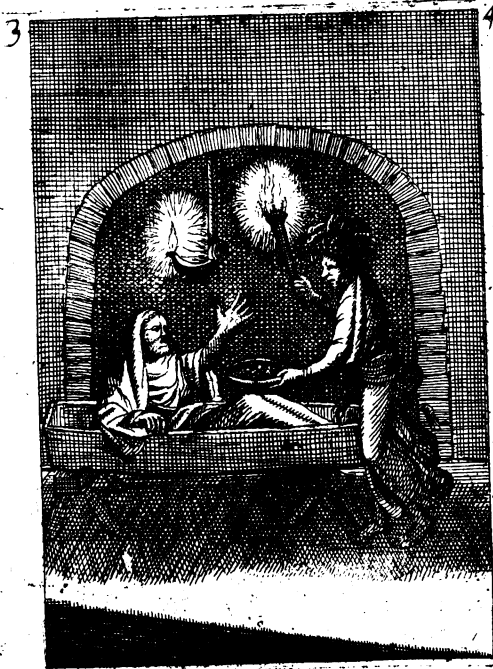
## F A B. XXXIX.

*The Hog and the Fox.*

**T**O a Market, as a Man was driving an Ass loaded with a Hog, a Goat, and a Sheep; the Hog cryed and made a lamentable noise all the way: which a Fox hearing, asked him the reason of? since his Companions suffered themselves to be so carried without murmuring. Alas, answered the Hog, I have but too much reason to afflict my self on this manner! For I know that the Sheep furnishes my Master with Wool for Clothes; and the Goat with Kids for his Table, as well as for increase of the Breed, and likewise with Milk to make Cheeses; But wretched me, whom he knows fit for nothing else, I must expect he designs me only for the Slaughter.

*They are not to be blamed, who lament for some Calamity they foresee is most certainly coming upon them. Non bisogna ferrar la bocca quando parlar ti tocca. Ital. Non oportet tacere, loqui ubi est necesse.*

## F A B. XL.

*The Drunkard and his Wife.*

**S**Triving to reclaim a Drunken Husband from that filthy Vice, a poor Woman thought on this Contrivance ; She finding him on a time asleep, and, in so beastly a condition, Drunk, that he lay like a dead man ; She had him taken up and thrust into an old Tomb, amongst dead mens Bones, and there shutting him up left him.

After.

Afterwards, when she thought he might be come to himself, she returned to the Monument and knocking; her Husband, who by this time was awake, asked who was there, and what they wanted? I am come, answered the Wife, dissembling her Voice, to bring Victuals to the Dead. Prethee, said the Husband, hast thou brought any Drink, for I hate to hear of Victuals and no mention of Drink. These words renewed the good VVomans sorrow, who beating her Breasts and wringing her Hands, Alas Husband! cried she, I find I cannot reform thee by any Art, thou art so confirmed in thy Vice by custom, that in thee now 'tis become a second Nature.

*This admonishes us not to accustom our selves to vicious Actions, because it makes such men proceed on in them, and are hardly ever to be reclaimed.*

## F A B. X L I.

*The Cat and the Cock.*

**B**Y a quick surprise had a crafty Cat seized a Cock, whom he was about to eat, but wanting a plausible pretence for it, he charged him with the insufferable disturbance he gave to men, that they could not lie at quiet in their Beds for him. To which the Cock for his Justification alledged, that he did it to call them up to their Labour and necessary Occasions. But how, thou libidinous Creatnre, demanded the Cat, can'st thou excuse thy self, that in spite of all the Laws of Nature, dost incestuously mix with thy Mother, thy Sisters, and thy own Children

Children? I study in all this, replied the Cock, to promote my Masters Profit, that his Hens may lay him the more Eggs. VVhen the Cat could fix no Crime on the Cock, of which he did not clear himself. VVell, but added this unjust Creature, though thou canst thus readily answer my Accusations, thou canst not satisfie my hungry Stomach, with thy pramatrical Arguments; and saying this, he tare him in pieces and eat him.

*When a wicked man would injure poor men, whom he has in his power, he seldom wants a fair pretence to do it: Or at least to whatsoever shall be objected justly against him, he urges an unjust Force for the obtaining his will. Homo malus millies plura mala, quam Fera facere potest, An ill man can do a thousand times more mischief than a wild Beast. Cum in vitæ officijs carpitare homines incipiunt, ut utile honesto anteponant, facilem alterius nocendi occasionem captant; atque quod jure nequeunt, per vim & nefas experiantur.*

## F A B. XLII.

### *The Gardiner and his Dog.*

**I**T was an Act of great kindness and charity in a Gardiner, to venture down into a Well, for saving his Dogs Life, that had fallen into it by chance. But the foolish Cur insensible of his Masters wonted goodness to him, thinking him come to assist in drowning him, bit and tare this kind man. Which usage angring the Gardiner, he made haste to clamber out; and leaving the

the Dog there to perish; Art thou not, said the Man, an ungrateful Cur, that whilst I was charitably endeavouring to preserve thee, wouldst thus basely have murdered me?

*This Fable blames Folly and Ingratitude. To the same Effect another Story is told, of a man who riding on a dull lean Horse, upon the side of a high Hill, and in a narrow Path, from whence was a very deep Precipice; he perceived by the Horses going that he had got a Stone in one of his hind Feet, which while his Master, being alighted, was endeavouring to pull out, the ungrateful Horse, had with a kick, almost thrown him down the Hill. To revenge which malice and stupidity, the man coming up by his Horses side, as if he would have mounted again, gave him with all his force a violent push, which tumbling him to the bottom, and breaking all his Bones; There said the good man in great passion, is a trick for your trick, and the Stone in your Foot still. Horace speaking of such dull Fools, as are painted out by this Dog and Horse says. Quis enim invitum servare labore?*

F A B. XLIIH.

*The Bear and the Fox.*

**T**O a Fox was a Bear extolling his own good Qualities, and valued himself upon this, that he scorned to feed on the dead Carcasses of any Creature whatsoever: Methinks, answered the Fox, it would be much more for your Credit and good

Reputation, to boast that you preyed not on the Living.

*A Check to those who glory in that whereof they rather ought to be ashamed.*

# F A B. XLIV.

## *The Oxen and the Axeltree.*

**A**S a Team of Oxen were drawing a heavy Load of Timber, they often heard the Axletree make a creaking and complaining noise. To which one of the Oxen turning in displeasure; While we, said he, take pains to draw the Load, what need you make all this out-cry.

*Amongst Labouring Persons, the Idlest, and such as take least pains, are generally they who talk and complain loudest of their hard working.*

# FAB. XLV.

## *The King and his Fabulist.*

**A** Young Scholler, who much delighted in hearing Fables, importuned his Tutor to tell him a very long one. Take heed, said the Tutor, the same happen not to you, which once did to a King from his Fabulist. Good Sir, said the Youth, let me know what that was? The Tutor then related to him the Following Fable.

There was a King who kept a Fabulist, or Composer of Fables, that when the King was inclined to Mirth, was to tell him five Fables, Tales,



Tales, or Jest, for his Recreation. Now it chanced on a Night that the King being somewhat indisposed, and not able to fall a Sleep, sent for his Fabulist, commanding him to tell some other Tales, over and above the usual Number. He unwillingly obeying, quickly told three: but the King complaining they were too short, bad him think on others that were longer; after which he should go to Bed. The Fabulist then began another on this manner. Once upon a time, there was a Country-man, who having by his Industry and good Fortune got together a considerable Sum of Money, went to a Market and bought with it two Thousand Sheep; but in his Journey home, could not possibly get his Sheep over a River, neither by the common Ford, nor the Bridge, by reason of a sudden Flood, caused by some violent Showers of Rain, newly fallen there. The Country-man was troubled to think what he should do in this distress; til at last he found a little Boat, in which he could make shift only to Ferry over a couple at a time. With this was he forced to begin to Row over his Sheep, by two and two; and saying these words the Fabulist fell asleep. But the King calling, awaked him, and bad him proceed on in his Tale. May it please Your Majesty, said the Poor man, rubbing his Eyes; The River is broad, the Boat small, and the Number of the Sheep very great; I beseech you let the Countrymans Sheep be all Ferried over, and then I shall tell Your Majesty the conclusion of my Fable. With which pleasant saying, the King who was such a Lover of Fables, was well enough satisfied.

If

*If therefore, my Child, said the Preceptor to his Pupil, you henceforward trouble me with your Impertinency to tell you long Tales, I'll put you in mind of this, to make you be contented with what I think fit to tell you. Tanto es lo demas, como lo de menos. Sp. Too much of one thing is good for nothing.*

## F A B. XLVI.

*The Dog, the Ass, and the Fox.*

**D**Oubting his of own Ability singly to encounter a VVolf, a young brisk Dog resolved to seek out a Companion, on whose Conrage and Assistance he might depend; and meeting an Ass, whom he concluded to be of sufficient Strength, because he had often seen him carry very heavy Burdens; and having heard his VVar-like Voice, sounding like a Trumpet, he could not but suppose him Valiant, and a fit Companion to join in this Enterprize. Whereupon taking him for his Assistant, away they went together to give the VVolf a Challenge, that they might provoke him to the Combate. But so soon as the Ass saw him approach with that grinning Fury towards them, he ran his way, leaving the Dog to Fight it out alone.

*We cannot Judge of any mans Valour, neither by the greatness of his threatening Words, nor the strength of his Body. No todos los que estudian, son letrados. Sp. Non omnes qui habent Citharam, sunt Citharedi. All those who bluster in Red Coats and Scarves, are not fit to be made Generals.*

F A B.

## F A B. XLVII.

The Wolf and the Woman.

**R**oving about in search of Prey, a hungry Wolf came one Morning to a Country Cottage, where he heard a Child cry, and the Mother endeavouring to quiet it, often threatening to give him to the VVolves that should eat him. By this saying, the VVolf was put in hopes of a good Meal, and waited there all day in

In expectation of having the Child thrown out to him; but in the Evening the Child was quiet, and his Mother making much of him: Thou art said she, my best Boy; if any VVolves come for thee, we'll set the Dogs on them and kill 'um. The VVolf hearing this, was sensible that he had all this time, been under a Delusion; and turning him in anger; I'll be gone (cryed he) from this House, where they say one thing, and intend another.

*This Fable may be told to those whose Actions and VVords do not agree; who make large Promises, whilst they think of nothing less than the performance of them; Or according to a Spaniards Note upon this Fable of Avienus; El que no quiere ser enganado, no deve dar credito a la fe y inconstancia de las Mugerres; and again, No debes de confiar en palabras de muger. Both which may be explained by the Old Latin Saying; Mulieri ne credas ne mortuæ quidem.*

### F A B. XLVIII.

#### *The Kid and the Wolf.*

**T**VVas a strict and prudent charge, that a She Goat left with her beloved Kid, at her going abroad; That upon pain of her Displeasure, and at the Peril of his own Life, he should on no pretence whatsoever suffer any one to enter within the door of the House, no, nor open it, till her return. Which command a VVolf over-hearing, went thither presently after the Mother was gone, and knocking, counterfeited the

the Goats Voice, demanding entrance. But the wary Kid perceiving the Deceit, preremptorily refused him: Tis true, said he; thou dost cunningly imitate the Voice of a Goat, but I can plainly see a Wolf through the Chinks of the Door.

*It is a safe and profitable thing for Children to obey the Commands of their Parents, who know by good experience, what is best for them.*

## F A B. X L I X.

### *The Gods and Momus.*

**J**upiter, Pallas and Neptune, were heretofore striving which of them should give the fairest Gift to the World; First the mighty Jupiter created a Man; In the next place, the Goddess of Arts built a stately House; and lastly, the Deity of the Sea made a fierce Bull. Then Momus the busy Judg was summoned thither, commanded to view them well, and to give his opinion of them. He, after surveying them, began to find fault with Neptunes placing the Bulls Horns in his Fore-head; alledging, that those Weapons of War, might more properly have been fixed on his Shoulders, with which he would have been able to charge his Enemies with greater Force. Next he began to Carp at the Mind and Understanding of Man, that was shut up in his Breast, but might have been much more conveniently placed without him, or be seen through a Window, that so all the Thoughts of his Heart might be discerned. And as for the House he disliked it, blaming the Contrivance because

cause it did not move upon Wheels, that its Master might be able to go about in it, and remove into other Countries upon Occasion, to avoid ill Neighbours, or to shun some great Evil that threatened him.

*This Apologue exposes the rash and foolish Disparagers of good Things, because they would have a great value put upon their own Judgments. Aristotle mentions a Fable almost like this, in his Third Book De partibus Animalium, and shows the Folly of Momus's Ridiculous Opinion herein. Damnari, carpique etiam rectissima possunt. Faern. The most perfect Things may be carped at and condemned: Οὐδὲν ἄνω ἐν ἀρετῶν ἐστὶ, ὃ μὴ λόγον ἔσται χεῖρον.*

## F A B. L.

### The Devout Seamen in a Storm.

**W**Hilst a Ship was miserably tossed about by a violent Storm, the Seamen and Passengers were zealously offering up their Prayers to their several Gods, Demi-Gods and Heroes; One to Cerebe Mother of the Gods, Another to Castor and Pollux, a Third to Hercules, Others to Saturn, Pan, Juno, Ceres, Venus, Neptune and the other Sea Gods, &c. according as their Devotions enclined them; beseeching them earnestly that they would interceed with Jupiter the great Deity of Heaven and Earth, for their Preservation in this their Distress. Which Error of theirs, a Prudent Officer of the Ship observing, Alas, my Friends, said he, ye know not what

what ye do; for before these lesser Gods and Demi-Gods can leave their several Occasions, go to *Jupiter*, and supplicate him on your behalfs for our Deliverance: Our Ship may be left to perish in the Sea. Let us therefore address to him, who is the supream Disposer of all things, and implore his Help, for he is best able to deliver us in this Exigency, is most ready to hear us when we call on him, and needs not the Mediations of others; for that methinks would be to derogate from his Almighty Power, and to give Attributes to them, which belong to none but to their Sovereign only. This discreet Advice they all followed, and in a little time the Storm ceased.

*When the help of one is wanting, who is able to give it, is also ready to admit of our Petitions, and willing to assist us, why should we fly to others for it, who are not capable of affording it?*

## F A B. L I.

*The Peach Tree, and the Apple Tree.*

**B**ETWIXT A Peach Tree, and an Apple Tree, arose a Question, which bare the best and fairest Fruit? each speaking in praise of her own, and dispraise of that which her Opponent bare, in the most violent and passionate Terms she was able to express: All which a Bramble in a neighbouring Hedg hearing, he came forth to them, and putting himself betwixt them; You have quarrelled enough, said he, about nothing, For since each of you bear Fruit which is admirably good, and beautiful in its kind, what need

need you thus carry on a needless Brabble. Let me therefore advise you to be Friends, that you disturb not the Peace and Quiet of us all, to engage us in your private Quarrels.

*Mean Persons do often by their prudent Conduct, compose Differences betwixt Men of considerable Rank and Quality.*

## F A B. L I I.

*The Young Mole, and its Dam.*

**T**HE Mole is a Creature naturally blind. One of which calling on a time to its Dam, Mother, said she, I smell a very strong scent of the burning of Frankincense ; A little while after, I hear, added she, a noise as of a Smith hammering Brass ; And a third time, I see, continued she, at some distance, a high Chimny. Her Mother hearing these Extravagancies, Daughter, said she, gently reproving her, so far as I can perceive by thee, Nature has not only made thee destitute of the sense of seeing, but likely of those two other Senses of hearing, and smelling.

*Boasters while they pretend to great Things, are for the most part discovered and confuted in the smallest Matters.*

Hoc lacrum mendacij Fabricatores consequuntur, ut nec cum vera dixerint fidem inveniunt. *Inventors of Lyes obtain this Benefit, that when they speak truth, they cannot be believed.*

F A B.



## F A B. LIII.

*The Shee Goat, and the VVolf's VVhelp.*

**A** She Goat armed with indifferent large Horns, began to have good Thoughts of her own Ability to encounter, or at least defend her self against, any of the other Beasts which frequented those Pastures. And meeting once a Wolf's Whelp, she was advancing briskly towards him: But he who knew himself not able to resist her, by reason of his tender Age, began to flatter and praise her; by which he so far insinuated himself into her favour, as to have the Confidence of begging leave to Suck her Duggs, whose Milk he pretended to long for; alledging that to him, who was so young and weak, and had been so long deserted by his Mother, it would be a Cordial Nourishment, and of no great Prejudice to her. This request was kindly granted by the Goat, who without considering it, fed a most dangerous Enemy: But when she saw him grow up bigger, she began to fear him; and tho she had before treated him as her Son, yet so soon as she became sensible of the hazard her Life was in, she for the future avoided him, considering she nourished her own Destruction.

*It may be a charitable and prudent thing to lend assistance even to an Enemy, upon some urgent Occasion; but not so as to incommode our selves, or to give him a greater Power than we have; by which he may be able to offend us. Insignis cujusdam Prudentiæ est, ita Inimico necessitate*

T

fate

fitate urgente commodare, ut tibiipſi non  
incommodes.

## F A B. LIV.

*The Old Man and the Three Cheats.*

**F**OR a Sacrifice to ſome of the Gods, had a Zealous Old man bought a Kid; but carrying it home, was elpyed in his way by three men, who took delight to put cheating tricks on thoſe they thought Ignorant; and gueſſing this man to be ſuch, they plotted together how they might become Maſters of the Kid. To this end they accoſted him, one after another. The Firſt, Saluting him, I wonder, ſaid he, that a Man ſo grave and ſober, as you ſeem to be, ſhould thus madly carry a Dog on your Shoulders. 'Tis ridiculous enough, ſaid the Second as he paſſed by, to ſee a Man of your Years and Gravity find no better Imploy ment than thus to walk about with a Dog at his back. Father, ſaid the Third, coming up to him, is this Dog to be Sold, that you lug him about on this manner? The good man hearing the firſt mans ſaying twice confirmed, believed it to be really a Dog, and that himſelf all this while, by reaſon of his Age had been miſtaken; ſo that being aſhamed of his Error, he let fall the Kid, and going home, left it for them, who carryed it away, and made merry at the eating it.

*A falſe thing being confirmed by often Repetition, comes at laſt to be believed, and to paſs for a current Truth.*

## F A B. L V.

*The Lyon, the Wolf, and the Fox.*

3



55

**A** Ge and Sicknefs having Obliged the Royal Lyon to keep within his Den; all the other Beasts went to make him their Vifits, except the Fox; which neglect being ill refented, the Wolf laid hold on this occafion, and mo't maliciously fuggelted to the Lyon, that it was for want of refpect to him who was their King, that the

T 2

Fox

Fox came not to pay him his Duty. Whilst the Wolf was thus impeaching him; the Fox by chance entered the Cave, where he heard by the close of the Speech, how vehemently he had been accused, and perceiving the Lyons passion to be extremely moved at this Information; he, with great presence of mind, thus expressed himself. Who amongst all your Subjects, Royal Sir, has shown that care and concern for the Life and Health of his King as I have done? who have been travelling many Countries in search of a Medicine that might Cure you; and now at last, by my great Industry, have, I hope, found out a present and most effectual Remedy for your Distemper. The Lyon overjoyed at the News, asked what it was? It is to take a Live Wolf, answered the Fox, strip off his Skin, and wrap it about your back, where your chiefest pain lies. This must be applied while the Skin is reeking warm; and in a short time it will give you ease. The Lyon hearing this, commanded the miserable Wolfs Skin to be torn off, which was immediately done, and applied to the Lyons back. And as the Wretched Creature lay gasping on the Ground, the Fox looked earnestly on him, and speaking low, Let none hereafter, said he, presume to incense his Prince to anger, against another as great and politick as himself; but rather let him endeavour to pacifie him with fair words, by which he may prevent a mischief falling upon his own head.

*Who make it their Business to ruin others, are commonly observed at last to suffer by their own Stratagems.*

FAB.

## F A B. LVI.

*The Viper and the Fox.*

**U**Pon a Bunch of Thistles, as a Viper late  
Swimming, which the Current of a great  
River by chance had washed from the Shoar,  
and was carrying away down the Stream; a Fox  
espied him, and calling in Derision to him;  
“Αἰ, Ο, said he, *τὴν υἱὸς ὁ ναυκλῆς*. Thou  
art even a fit Mariner for such a Vessel.

*Against ill men, who miscarry in some dishonest  
Enterprizes.*

## F A B. LVII.

*The Monkey, the Cat, and the Chestnuts.*

**M**Any Attempts had a Monkey made for  
some Roasted Chestnuts, which he saw  
lying in the Embers, and earnestly longed for, but  
could not come at them with safety to his Fing-  
ers; nor could he reach any Instrument, that  
would serve to draw them to him. At last he  
contrived to effect the business, by means of a  
young Cat, who lay sleeping in the Chimney  
Corner. Her he caught up, and holding her  
fast in his Arms, stretched out one of her fore  
Feet, and with it pull'd out the Nuts. The in-  
jur'd Cat afterwards expostulating in Tears with  
the Monkey about her burnt Claw, asked him  
how he could be so cruel to her, whom he must  
needs think to be as sensible of the Fires heat as

he was? And that from himself he might take Example of the Infirmary of another. The Monkey in few Words eluding her Complaint, I cannot said he, deny but that this Jest was somewhat rough, yet ought you not to grumble at so small a matter because it is a very wicked thing for any one to live so sloathful a Life as you do.

*Very much do those Men resemble this crafty Monkey, who in some Affair of great Difficulty, will for their own Advantage, make use of others: even to the hazard of their Lives; and by deluding Perswasions, or down-right Force, care not what Mischiefs they plunge their Instruments into, so they may attain their own Ends, and keep themselves scot-free.*

## F A B. LVIII.

*The Unjust Governour forced to refund.*

**T**HE Governour of a Province, who had exacted unwarrantable Sums of Money in the Collecting of his Taxes, was called to account for his Extortion; and afterwards forced to make Reparation to the respective Persons concerned; which he did with much Reluctancy. Of whom one of that Province said, *This our Prætor Imitates Women; who when they conceive Children, do it with great Pleasure, but their bringing them forth, is with incredible Pain and Torment.*

*We should not unjustly take away other mens Goods,*

*Goods, lest we be forced shamefully to return them again, to our great Sorrow and Trouble.*

## F A B. LIX.

*The Fox, the Cock, and the Dogs.*

**S**Harp set with Hunger, came a Fox towards a Cock and his Train of Hens, who espying his approach, Flew up into a Tree: Which sudden retreat the Fox disliking, and seeing they were out of his reach, he changed his measures, and drawing nearer them with respect, kindly saluted them, asking the occasion of that disorder they seemed to be in; and if the happy News had not as yet come to their knowledg? I hear no News, answered the Cock, nor know I what it is you mean. 'Tis, replied the Fox, what you will be much pleased with; and I come hither on purpose that you may share the Joy with me. You are to know, continued the Fox, That at a general Conference which has been lately held for the publick Good, there is a perpetual Peace established amongst all Creatures, in such manner, that from hence forward, being free from all Fears and Jealousies, we shall all live together without doing one another any harm or injury; you may therefore securely come down, and let us celebrate this happy Day. The Cock perceiving the Fox's subtilty. You bring us, said he, most joyful News: And at those Words he stretched up himself to raise his Head as high as he could, seeming to look at something that was at a great distance. The Fox therefore demand-

ed what he looked so earnestly at. I see, answered the Cock, a couple of Hounds come swiftly running this way, and Imagine by their Speed, that their Errand is to Proclaim the Peace here. Then fare ye well, said the Fox; For I must tarry here no longer, but take care to secure my self in time. Why, demanded the Cock, what need you fear any harm since the general Peace is made? Because, reply'd the Fox, these Dogs may not perhaps have heard of the Ratification thereof, as yet.

*On this manner is it necessary to answer one subtilty with another. Un engano con otro se deshecha; say the Spaniards. One crafty trick may be defeated by another.*

## F A B. L X.

### *The Weasle, and the Man.*

**I**N a *Mouse Trap*, a man happened to catch a Weasle, who seeing she could not make any escape; Pray, said she, be so courteous to let me go; for you know I have done good Service, in clearing your House of Mice and Rats. Had you done this for my sake, answered the man, I would have spared your life, and given you your liberty; but you kill'd those Vermin for your own ends, to eat of them, and to keep for your Stores; and what Provisions the Mice left, you used to spoil, or with them to feast your selves. So that you cleanse my House indeed, but it is for your own Profit; and your Intention was to serve your self, not me.

*VVe*



*We should take notice of the Just Intention of every Favour done us, and not barely the Presence of it.*

## FAB. LXL

*Mercury and Tiresias the Diviner.*

**M***ercury* being desirous to try whether or no *Old Tiresias* the *Ibekan* Prophet who had been many years blind, was so skilful in the Art of Divination, as he was famed to be. To this end, therefore the God took on him Humane Shape, and having first driven away the Old Man's Oxen which fed in a Pasture near the City, he came to *Tiresias*, as if he would consult him in some Affair. In the mean time, an Account was brought of the loss of the Cattle. At which News, the Prophet was troubled, and taking *Mercury* with him, he walked abroad into an open Field, that by the flight of Birds, he might discover the Thief. He therefore bad *Mercury* look about and tell him if he could see any Bird in the Air; *Mercury* told him, he saw an Eagle, which flew from the Left hand towards the Right. That does not do our Business, said *Tiresias*, therefore try if you can see some other. A little while after *Mercury*, acquainted him, that he observed a Crow sitting in a Tree not far off, which often raised her Head, looking up towards Heaven, and afterwards enclined it down towards the Earth. *Tiresias* then Understanding the whole matter. This Crow, said he, swears by Heaven, and by the Earth, that if you have

have a mind to it, I shall have my Oxen restored safely to me again.

*This Fable may properly be used to a Thief, before he knows he is discovered.*

## FAB. LXII

*The Lyon, and the Bear.*

**T**HE Lion, King of the Beasts, preparing to fight with the Birds, set his Army in Order for the Battle, composed of all the several Species of Creatures under his Dominions; None were excused from their Duties, the very Ass, and the Hare, amongst the rest were drawn up in some of the Battallions; which a Bear observing, asked the Lion of what advantage two such Creatures could be in that Army; the one notorious for Dulness, and the other for his timorous Cowardice? Oh, they are of considerable Use, answered the Lion; For the Ass with his Braying, will serve as a Trumpeter to Encourage my Army to fight; and the nimble Hare, as a Courier to carry abroad my respective Orders and Dispatches, when Occasion shall require.

*No one is so contemptible, but may serve us in some Employment or other. But such a one, must always show his Desire and Readiness to serve; Servi Dominorum sequantur imperia. And Q. Curtius advises well. Servo utilius est, says he, parere Domino, quam afferre Consilium.*

FAB.

## FAB, LXIII.

*The Swallow, and the Nightingale.*

3



63

**I**N the Solitary Woods, as a Swallow for her Pleasure was by chance flying about, she espied a Nightingale sitting alone, and sweetly singing ; where she was bewailing in most passionate Notes, her own Misfortunes, and the untimely Death of her Nephew *Lys*. The Swallow coming towards her, and saluting her ; Dear Sister, said she

she, whom I am much rejoiced to see, this being the first time I have ever been so happy since we left our beloved Country of *Thrace*: Let me entreat you to leave these unfrequented Deserts, and come with me to the Villages amongst Men; where we shall dwell together, and love each other, as Nature obliges us. For there thou mayst sing to those who will admire thy Musick, and not to Wild-Beasts, Deaf Trees, and Rocks. Pray give me leave kind Sister, answered the Nightingale, to continue here in my Retirement. For alas, the very sight of a House, or any Conversation with Men, brings to my Memory all my past Calamities.

*'Tis better to live quietly in a Wilderness, than with Trouble and Vexation in the most Magnificent Palaces. To those who have suffered some grievous Misfortune, the very sight of the Place where it happened, renews their Affliction.*

## F A B. L X I V.

### *The River Fish, and the Sea-Calf.*

**B**Y force of the Stream, a fresh-water Fish was carried down a River into the main Ocean, where boasting of the Noble Race, from which he was descended, he despised all the Sea-Fish, that happened to converse with. Till a Sea-Calf, not able to endure his Haughtiness and Folly, thus checked him. Should thou and I be taken, said he, and carried into the Market together; thou wouldst soon change thy Opinion of thy own value, seeing me bought for a Noble Man's Table, and

and thy self slightly disposed of for a Meal to some Peasant.

*Great Boasters are commonly derided, and silenced, by Speeches which they are grieved to bear.*

## F A B. LXV.

### *The Fight betwixt the Birds and Beasts.*

**V**ERY bloody was the Battle betwixt the Birds and the Beasts, which being maintained on both sides with great Obstinacy, the Event continued doubtful for some time; during which, the Batt observing the furious Charges made by the Beasts, their mighty strength, and the Greatness of their Bodies, she became fearful of the success, quitted her Party, and sided with the Beasts. But the Eagle having his Army strengthened by fresh supplies, pressed upon the Enemy so vigorously, that after a considerable slaughter, the Beasts gave way, and were constrained to run; leaving the Birds Masters of the Field. After this Battle a Treaty being held, in order to a Peace between them; the Articles were agreed on, signed, and ratified on both sides. Then was the treacherous Batt, brought and tryed before a Court Marshal, for deserting her Colours, all her Friends and her Kindred, and Fighting against them, in service of the Enemy: For which unnatural Crime, she was sentenced to have all her Feathers stripped off, and that she should never dare to appear again in the Suns light, but fly about in the Night-time naked. And after this, she was ever more, had in contempt, as well by the Beasts as Birds.

*It*

*It is not reasonable that they who Desert their Relations and Friends in their Adversity, should afterwards partake of the Advantages they may come to enjoy in Prosperity. It also stigmatizes such as basely renounce their Country, to assist the Enemies of it. And though it may seem strange that Æsop should not punish this treacherous Bat with Death; yet if we consider that he who is once Executed, is for ever taken from the presence of the living, and in a short time forgot: But our Traytor in the Fable, has a mark of Infamy set on him. He is striped of his Equipage, and Condemned never more to appear in the Sun's light; whereby he is made a living Example, for ever, to deter others from being Guilty of the same detestable Crime. Nor does the Bat get into favour with the Beasts, but they according to the Old Maxim, Love the Treason, but Hate the Traytor; No es Buen Ciudadano el que tratta, con los Enemigos de la Ciudad, como no pueda alguno servir a dos Senores. He is no Friend to his own Country, who assists the Enemies of it, on any pretence whatsoever.*

## F A B. LXVI.

*The Estridge.*

**T**HE Estridge, called *Strutho-Camelus*, is a Creature bred in *Africk*, partly a Bird, and partly a Beast; It hath but two Legs, and the Hoves of its Feet, divided like those of a Hart; it is feathered also, and hath Wings, but cannot raise its self from the Ground. This Creature at  
the

the great Battle aforementioned of the Birds and Beasts, had the Misfortune to be taken Prisoner by the Beasts, who were about to treat him as an Enemy; but he showing his Feet, asked them, if they supposed him a Bird? By which, the Beasts being deceived, suffered him to remain with them in safety. Not long after, when it was towards the end of the Battle, the Estridge was again taken by the Birds; amongst whom, being in danger of losing his Life; he affirmed, he was a Bird, and for Proof thereof, shewed his Wings, Head and Bill. On this manner, he imposed on them both, and preserved himself.

*This Fable shows, that those who pretend to serve Two Masters, do on this manner, play fast and lose with both.*

*Deficit ambobus qui vult servire duobus.*

## F A B. LXVII.

### *The Ape and her Young.*

**T**H E Female Ape is reported to bring forth two young ones at a time; of which she fondly loves one, and cares but little for the other. One of these Female Apes, with her Twins, was running away to avoid an approaching Danger, having that which she best loved, in her Arms, and the other hanging on her Shoulders; But in her hasty flight, she chanced to strike the head of her Darling against a Stone, of which bruise it dyed. Whilst the other for whom she had so little Affection, hanging fast about her Neck, escaped without harm.

*B*

It often happens that the Son least beloved by his Parents, has better Fortune than the Darling, who is too frequently spoiled by their over-fondness of him. When he must not, for fear of prejudicing his health, and killing him, be expos'd to the heat of the Sun, to the cold Winds, nor to the Rain, or any unseasonable Weather; Is not this to make him effeminate? When there is such Care to be us'd about the choiceness of his Diet, the feeding him by Weight and Measure, and often Physicking him: Is not this the ready way to throw him into some dangerous Distempers, and to hasten his Death? Why then should Childrens Constitutions, be accustomed to that which may fail, and not rather to that which they may scarcely expect ever to miss of? Is it possible, to make them hate Idleness, and yet breed them up only in Wantonness and Pleasures? To teach them Sobriety, and yet suffer them to go on in an uncontrollable Course of Rudeness and Extravagance? And to take from them all Apprehension and Dread of their Enemies, whilst they are made afraid of every cold Blast, or shower of Rain. And yet this excessive Fondness of Parents, has far worse Consequences, since it corrupts the very Soul. For if good Instructions be a second Birth, and if that depend on, and be improved by the checking of Vices, to which our Nature is but too subject; Do not the Indulgent Mothers destroy their Children, whilst they will not suffer them to receive a just Correction for their Faults? If they be permitted to run on in a full Carrier of their Rage and Revenge; is not this to encourage them hereafter to be Assassins? If they be left to execute their pri-



*private Piques, and Malicious Tricks, on their Brethren or Companions, is not this to make them become Traitors? If they be not chastiz'd for their loose, and obscene Words, and Discourses; Is not this to give them a fair Encouragement to Lewdness and Debauchery? And if they be commonly suffered to eat to excess; is not this to make them Gluttons? So that I may say of such Mothers; It had been better they had been Barren, than thus promoted the Ruin of their Children. Hence I infer that Youths, the less they are Humored in their own idle Fancies, and Extravagancies, and the less indulged by the Fondness of their Parents; become afterwards the more Sober and Vertuous. For we find that by these means they attain to a strong Constitution of Body, which makes them Generous and Adventurous Men; That Exercise makes the best Blood; That Sobriety in their Child-hood is confirmed in them, when at mature Age. And in a word, that Youth not spoil'd by Flattery, is capable of all Vertue.*

## F A B. LXVIII.

*The Fishers.*

**W**ithout any Success had certain Fisher-men been tiring themselves all day; but in the Evening as they were Rowing empty homeward; a great Fish, that was pursued in the Water by some other, more powerful than her self, leaped for Refuge into the Boat; and was taken by the Fishers; who carrying it into the City, sold it for a great price.

V

What

*What Art and Industry cannot effect, is sometime done by chance.*

## FAB. LXIX.

### *The Archer and the Bear.*

**I**N search of Game, as an Archer with his Cross-bow and Arrows went prying through a Wood, he espied a Dear, which he shot, and hanging it at his back, was carrying it home. But in his way, he met a terrible Bear; This he coveted also to make his Prize; wherefore laying down the Dear, he let fly a poison'd Arrow, with which he pierced the Bear through the Body. The fierce Beast being sensible of the mortal Wound he had received, made up to revenge it on his Enemy, and seised the Archer, as he was just prepared to have seconded his shot; Which forced him to let fall his Bow, ready drawn, and fixed with another poisoned Arrow, and endeavour to resist the Bear's fury; But this was in vain, for being soon wounded and miserably torn by him, they both fell down dead together. Presently after a Wolf coming that way, and seeing such a stock of Provision lye there on the ground, rejoiced; yet was so covetous, that though he had a good Appetite he resolved to save it till another time, and content himself at present with the Bow-string; which beginning to catch hold on with his Teeth, he pressed down the Button of the Wrack with his Nose, and shot himself through the Heart.

*Unreasonable Avarice is the Occasion of many a Man's Death.*

FAB.

## FAB. LXX.

*The Horse and the Wolf.*

**A** Good Inclination had a fierce Wolf, pushed on by his keen Appetite, to attack a Horse which he saw feeding in a Meadow; but doubting his own Ability to master him by plain force; he resolv'd to try what he could do by Policy, and advancing towards him, began to boast of his admirable skill in Physick, and Chyrurgery.

V 2

rurgery

rurgery; kindly offering him his Service if there were Occasion. The Horse perceiving his drift, Most opportunely, said he, has *Apollo* sent thee his Son, another *Esculapine*, to assist me in my Distress; and counterfeiting a Lameness, he told the Wolf, he had by chance struck a Thorn into his hinder Foot, and extreamly wanted his help, to ease him of the Torment, he then endured. Which the Wolf readily promised, telling him, That since there appeared to be no Tumour in the Place affected, he doubted not, but that having once drawn out the Thorn, he should with the first Application, make a Cure of it; and stooping to take up the Foot, the Horse gave him with all his strength, so violent a kick, as left the counterfeit Physician for some time half dead on the Ground, and then ran away. After a while, the Wolf recovered his Spirits, and getting up as well as he was able: I have small Reason to complain, said he, sighing; for this cursed Horse has made but a just Retaliation of Fraud, and paid me home in my own Coin.

*Every Enemy is to be feared, but especially he who pretends to be a Friend.* Fere fit ut qui de aliis circumveniendis ac supplantandis satagunt, simili aut majori astu illius suæ Fraudis talionem reportent, & quod in Paroemia est, In scrobem incidant, quam alteri effoderunt. *Another Author says very well. Insidiæ Insidiatori insidiosæ. Treachery for the most part proves Dangerous to the Contriver. And the Italians have a Proverb, L' ufficio, in ch' egli vale, ogni uno far' deve. Every Man should Exercise the Trade he has been bred to.*

FAB.

## FAB. LXXI.

*The Hen that laid Golden Eggs.*

**A** Woman had a Hen which every day laid an Egg of Gold: She, therefore imagining that her Hen must needs have a great Mass of that Noble Metall within her, killed the Hen, but found nothing there, more than in other Hens. Whereupon being grieved at the Loss. Ah wretched Woman! cried she, that through the immoderate greediness of my Heart to obtain a mighty Treasure, have thus deprived my self of a moderate Gain, which I so long enjoyed with ease.

*We should be content with an Honest Gain, lest striving after vain Projects, we lose what might maintain us in Quiet and Happiness. Immodicus Cupiditates & avidos Divitiarum animos Compescamus, ut sua quisque Fortuna Contentus vivat.*

## FAB. LXXII.

*The Thief and the Hangman.*

**U**PON the Gallows, as a Thief sate lamenting his Misfortunes. Alas, unhappy Wretch! cried he, that am here to suffer Death, whilst my Master who taught me this wicked Trade, must survive, and who by right ought to have been first hanged. Nay, said the Executioner, but it is fit you should be punished, that took no better Care for the thorough understanding of  
V 3 your

your Business. My Confession, replied the Thief, showed that I was no bad Schollar in the Art of Thieving. But, said the Hangman, you were short in the main point, which was to have known when to leave off.

*'Tis a most commendable Thing, to be able quickly to leave off doing VVickedness; for who in this Life sins not, and is not guilty of Offences? But he is best, who not only abstains from the least Faults, but from the fewest: He, I say, is the truly Good Man, qui quod fieri non oportet, id facere cito desinit; who soonest forbears that which he ought not to do.*

## F A B. LXXIII.

*The Thrush and the Swallow.*

**A** Young Thrush boasting of the Friendship she had contracted with a Swallow. Thou art a Fool, said her Mother, to make a Friendship with one of a different Constitution from thine, and is, as I may say, of a different Clime; for she Delights to reside in hot Countries, and thou in Cold.

*WVe should not think we can make those our Friends, who are of different Manners, and different Tempers from Ours.*

FAB.

## FAB. LXXIV.

*The young Mouse, the Cat, and the Cock.*

With great Care had a tender Mother bred up a young Mouse her only Son, and chief Hopes of the Family; and till that day had been so fearful of his Life, she would never suffer him to go alone, beyond the Mouth of her Cavern. But his Courage being confirmed with the growth of his Body, and now become brisk, he would

no longer endure such close Confinement. So that having tired his Mother with his continual importunity, she at last consented to let him venture beyond his usual bounds; yet not to straggle farther than the next Room, or just to cast an Eye into the Yard: And that in this Progress, he should move with caution, not openly in the Light, but only peeping up at the Chinks of the Floor, or through some hole of the VVall. The little Mouse rejoiced as if released from Prison; Yet remembering his Mothers commands kept himself still within his Limits. From whence, as he stood gazing through a Crevice, he beheld a grave white Cat walk soberly to the Door, and thence into the Yard, where sitting a while in the Sun, she put her fore-feet under her head, and lay down. The young Mouse from the VVall viewed her, was pleased with her graceful Look, and in his mind admired the Gravity and Sobriety of her Deportment. But whilst he was considering her with this Pleasure, and about to go nearer her; a Cock coming hastily that way, clapping his VVings and Crowing, struck so great a Terrour into our small Travellour, that forgetting his Design of courting the Cats Favour, he ran back affrighted and trembling to his Mother; who hugging and making much of him, *My Child*, said she, what is the matter? O dear *Mamma*! cry'd he, what have I seen? VVhat was it, demanded the troubled Mother, thou sawest? Oh *Mamma*, answered he, I saw a terrible Creature, with a piece of Flesh on his Head like a Crown, and Horns growing on his Leggs; who with Things like Arms raised up himself, and beating his Breast, and Flank, made such



such a horrible screaming noise, as almost scared me out of my Wits: Where I praythee, said the Mother, didst thou behold this formidable Sight? At the Door, replied he, just as I was intent with my Eyes and Thoughts, admiring a Beautiful Creature, whose modest Countenance, and humble Look, had so won upon me, that I was advancing towards her, to have contracted a Friendship with her, had not that ugly thing, come flying, and making that dreadful Noise, which put me into that affrighted and trembling Condition you saw me in but now. The Old Mouse, perceiving who he meant by the lovely Creature, he was so pleased with, and who, by that which had scared him: My Dear, said she, be not afraid of that haughty thing hereafter, which made the terrible noise, for he will never do thee harm: But for all the Mildness, Silence, and Gravity, of the other Creature thou so much admirest, Do thou avoid her as present Death; nor ever venture to look on her, or the Place where thou sawest her. In a word, take care to shun her, and all others of her kind, as thou valuest thy own Life and Safety.

*We are taught by this, not to Judge of Persons by their Looks, and outward Appearance: Also that those blustering Sparks, who make the loudest Noise, are not so much to be feared, as commonly the Sober Men of few Words are.*

*The Italian Proverb is,*

*Non giudicar dal volto il buono, o'l rio.*

*Judge no Man's Vice or Vertue by his Face.*

## • F A B. LXXV.

*The Tanner and the Hunter.*

**T**O a Tanner on a time, came a Hunter, offering to sell him a Bears Skin at a cheap rate, provided he might have the ready money paid him down; and confessing that he had it not in his Custody as yet, but ingaged on the morrow to kill the Bear, and bring him the Skin. Next Morning the Tanner desirous to see the Sport, with him; climbed up into a Tree, whence he saw the Hunter go boldly to the Caves mouth, and thence with his Dogs rouse a terrible Bear; at whose coming out, the man missing his first thrust, the furious Beast came rushing violently upon the Hunter, and threw him along on the Ground. Now he knowing the Nature of this Creature, which is never to prey on dead Carcasses, held his Breath, and counterfeited himself dead: The Bear smelling about his Face and Ears, and not perceiving him breath, went away. VVhen the Tanner saw the Bear gone, and all the danger over; he came down from the Tree, and bad the Hunter rise; who with the fright was almost dead indeed; But getting up and having recovered his Spirits, the Tanner laughing, asked him what the Bear had whispered in his Ear? He advised me, answered the Hunter, never for the future, to sell a Bears Skin, till I had first caught, and killed him.

*We are not to account of uncertain things, as of things certain. Nor are we to Rejoyce and Sing,*  
as

*as if we had Conquered, before the Victory be obtained, knowing the uncertainty of War ; According to the Old Greek Proverb. Ἐμὴν ἡ νίκη ἀπὸ τῆς νίκης ἀδεν.*

## F A B. LXXVI.

*The Man that would count the Waves of the Sea:*

**U**Pon a time, a man sitting on the Sea shore, was endeavouring to number the several Waves, which the Wind, or agitation of the Sea drove towards him ; but being put out of his account, by a multitude that came tumbling one upon another ; he was so much troubled that he burst out into tears, for vexation, that he could not comprehend their Number. To whom a Fox coming, asked the occasion of his Trouble? Alas answered the man, I had with great Industry taken pains for my curiosity, to count the number of the waves, as they rowled this way ; but by misfortune have been put out of my reckoning, and am quite confounded in the account. For those, past, answered the Fox, ne'er trouble your head, 'een let them go ; and begin your Account again from this very moment, with all the care you can.

*This Fable shews that we are not so much to concern our selves, for the things that are past, as for that part of our Life which is yet to come. Lucian in his Dialogues, recites this Fable of Æsop, and calls it Fabula valde erudita, a very Learned Fable.*

F A B.

## F A B. LXXVII.

*The Ass the Ape and the Mole.*

**T**He *Ass* was complaining how unkind Nature had been to him, in not adorning his Forehead with a fair pair of Horns, as she had bestowed on the *Bull*, the *Stag*, &c. And the *Ape* also lamented to him, her defect of a Tail, wherewith she might cover those parts which Modesty required should be conceal'd. Which two Complaints a Mole by chance hearing, arose out of the Ground, and putting her self betwixt them. How, alas! said she, can you trouble your selves on this manner for such slight Causes; you that are otherwise in all respects made compleat? Whereas I am for ever excluded from the Beloved light of the World, and live unhappily Condemned to perpetual Night; but tho' I am thus deprived of the greatest Blessing, that all Creatures enjoy on Earth, yet I make a Vertue of Necessity, and live quietly without murmuring.

*Let him therefore who thinks himself miserable, keep an even Temper in his Afflictions, and submit himself to the will of God; which he may more easily do, if he see, and consider that there are others more miserable than he. Conforto e al proprio il maggior mal d' altrui. The Italians say, 'Tis some Comfort to us, to see other mens Miseries greater than our own. Solamen miseris, &c.*

F A B

## F A B. LXXVIII.

*The Fowler and the Lark.*

**W**Hilst a Fowler was busie in spreading and fixing down his Nets, for catching the Innocent Birds; a Lark which late beholding him, from the top of a Green Tree, asked him what he was doing; I am, answered the man, laying the design of a noble City, which I intend to Build on this place, for the Entertainment of my Friends. But afterwards, when he had finished his Treacherous Work; he, at some little distance hid himself amongst the Bushes; Whilst the Innocent Bird believing what he said had been true, flew from her Bough, down on the ground, and settled near the Net, to view this pretended City, and to consider its Contrivance, Situation, and Limits; and for her clearer Satisfaction in all these Respects, she went nearer, till her curiosity drew her within the Nets; where being entangled, she remained a Prisoner. The Treacherous Fowler then rushing forth from his Ambuscade, ran to seize her, whilst she, not able to suppress her Sorrow, seeing her self about to lose her Life by his Hands; Ah false and cruel Traitor! cried she, if thou proceedest to build thy City on this manner, for certain thy Streets will be empty of all manner of Inhabitants.

*This unfortunate Bird would infer from hence, that the Insatiableness of Avaricious Lords, and Governours of Cities or Provinces, who have no bounds to their Appetites; whilst they suck continually*

*tinually the Blood of their Subjects, do depopulate Cities and Countries, and ruine all before them.*  
*L'Avaritiade Governatori Peste è de Regni.*  
*The Avarice of Officers is the Plague of a Nation.*

## F A B. L X X I X.

*The mad Lion and the Goat.*

**L**ooking down a steep Precipiece, a Goat espied in the Fields below a mad Lion, which ran with Fury and Extravagance, raving and roaring all about from place to place. This dreadful sight struck such an Astonishment, and Terror into the Goat, not only for the Danger she her self was in, but all the other Beasts also, with whom he should meet; That she was ready to drop down into the Valley, with the very dread and Consideration of it: But having a little recollected her Spirits, she broke out into such like Expressions. O Miserable Condition of us poor Beasts! For if the Lion, our King, when in his sound mind and perfect senses, be so fierce, that there is no power amongst us all, able to put a check to his proud Will; what can we do for our safety, now that he is void of Reason? And that he, who was endued with such a mighty Strength before, has this Madness and Rage added to his Natural Valour?

*This wise Goat teaches us how dangerous and insupportable a wicked Fury is in a blind and ignorant Person, when it is also joyned with an unlimited Power. A doppia la Pazzia cresce le Forza. Madness doubles the Strength. Fulmen est, ubi cum potestate habitat Iracundia. Rage is a Thunder-bolt when it is assisted with Power.*

F A B.

## F A B. LXXX.

*The Eagle and the Crow.*

3



80

**F**ROM the top of an high Rock, an Eagle sharp set with Hunger, seeing a Flock of Sheep below in the Valley, flew down, whence catching up a fat Lamb in her crooked Tallons, she mounted with it into the Air, and carried it away; which sight a Crow observing, became emulous of the generous Action, and resolved to attempt the

the like. To which end, making first a triumphing noise, she took her Flight down to the Flock, and striking her Claws into the Fleece of a Sheep, foolishly attempted what was impossible to effect; She then too late saw her Error, and was striving to disengage her self from the Wooll, wherein her ackard Claws, unskilled in that trade, were entangled; but being espyed by the Shepherd, this bold Crow was taken, carried home, and given to his Children to make sport with. After which, she having her Wings pulled, and her Feathers torn off, became humble; and when at any time, being thus disguised, she was asked what Bird she was? she alwaies answered to this purpose; Heretofore, as to my great Courage, I esteemed my self an Eagle, but now I am clearly convinced, that as to my Ability and Performance, I am no more than what I was born, to wit, a Crow.

*Those Persons who attempt great Things, above their proper Sphere, and not correspondent with their Courage and Power, do not only happen to fail in their Enterprises. but commonly throw themselves into the greatest Miseries, and then become a Laughing-stock and Scorn to all that see them. Ogni Opra tua, col tuo Poter misura. Measure every work you undertake, with the Power you have to perform it.*

## F A B. LXXXI.

### *The Old Horse.*

**G**Rown Old and unserviceable for the Saddle, a poor Horse was at last sold to Work in a Mill,



Mill, where at his first Essay, being infinitely troubled, he sighing, said within himself: From which of the many brisk Courses, that I, in my Life time, have formerly run, have I here at last thrown my self into all this misery.

*None ought to be too proud of their Vigour and Strength of Body; or their great Wealth and Honour; for their Old Age may happen to be spent in endless Troubles and Misfortunes.*

## F A B. LXXXII.

*The Unskilful Physician Affronted.*

**A**N unskilful Physician visiting a sick man, would have perswaded his Friends about him, that he was past all hopes of recovery; notwithstanding they affirmed, there was but little Danger of his Life; this being like one of those Fits, he had formerly, been two or three times seized with; and therefore they entreated the Doctor to endeavour the removal of it. But he still persisting in his Opinion, advised his Patient to settle his Affairs in this World, and prepare himself for another, because he could not in all probability live above one day more; and saying this, the Doctor went his way. A little while after, the Sick Man recovered, but continued very Weak and Pale; In which condition his Physician meeting him, and being astonished to see him, asked what News from the Shades below? They, answered the Man, are very quiet, quaffing Healths in the Waters of Lethe. But of late Death and Pluto have been incensed against the Physicians,

X

threatning

threatning them with great severity, because they do not suffer Sick Persons to Die. And *Pluto's* Counsel have made a Decree for the Banishment of all those Physicians, naming each Man in it, by his particular Name. And they were, added he, about to have banished you amongst the rest, had I not stood your Friend, and presenting my self before them, excused you, swearing you were no Physician, and that the Title had only been given you by your Enemies, merely to calumniate and abuse you.

*This Fable is intended as an affront to Ignorant and Impertinent Physicians.*

### F A B. LXXXIII.

#### *The Fox and the Country-man.*

**A**FTER a Fox had divers times made a horrible Slaughter amongst a Country-mans Hens; the mischievous Creature, for all his Subtilty, was at last taken in a Trap, and then begged earnestly to have his own Life saved; promising the Man never more to do him any wrong, in that, or in any other kind whatsoever. Wert thou ever, said the Country-man, known to be faithful to thy Promise, I would willingly enough pardon thee; but thou art so very false and treacherous, I can allow thee no Credit, and therefore thou shalt now suffer the just punishment of all thy Wickedness. And saying that, he killed him without further Expostulation.

*We are advised by this Fable, not to give Credit to an unfaithful man, nor to pardon, when 'tis in our power to punish him.*

F A B.

## FAB. LXXXIV.

*The Wolf and the Crane.*

3

84



**A**S a Wolf fed too greedily on a Sheep he had worried, he was in danger of being choaked by a Bone, that by chance stuck in his Throat ; for he could neither swallow it down, nor force it up. This obliged the Wolf to search about for an Artist to help him in that Distress, and meeting a Crane, he with fair Words, and large Promises

X 2

mises

misses of a considerable Reward, perswaded her to undertake it; who putting down her Long Bill into his Throat pulled out the Bone. But when she afterwards demanded of him the promised Recompence. Dost thou think it, answered the perfidious Wolf, but a small Recompence, that thou hast been suffered to draw back in safety thy Head out of a Wolfs Jawes, when it was in his power, (had he not been kind to thee) to have bit it off? Be gon therefore, thou Fool, and esteem it a Sufficient Reward, that thou still enjoyest thy Life, which I could so easily have taken from thee.

*This Fable is against such Persons as have been preserved from some great Mischief or utter Ruine, and have proved afterwards ungrateful to their Preservers. Beneficium disce tum pessime collocatum, cum in Ingratum confertur. A Benefit is merely thrown away, which is bestowed on an ungrateful Man. Ingrati enim Fides tanquam Hybernalis glacies tabescet, & disperiet tanquam aqua Supervacua.*

## F A B. L X X X V.

### *The Hedg-Hog and the Viper.*

**A**T the approach of Winter, a Hedg-Hog entreated a Viper to let him lodg one Night in his Cave; which favour he kindly granted, and having admitted him in, they lay down and slept together; till the Viper being weary with lying on that side, would have turned himself; but could not by reason of the Caves straightness, and the sharp Bristles of the Hedg-Hog, which prick-

pricked him: The Viper therefore civilly entreating his Guest to remove a little closer to the other side of the Hole. He, answered the Ungrateful Hedg-Hog, that finds himself uneasy, let him quit the Cave; for my share, I will not give my self the trouble to stir an Inch one way or other.

*Take heed of making such a one thy Companion,  
who being more powerful than thee, may thrust  
thee out of thy own House.*

## F A B. L X X X V I.

*The Man and Fortune.*

**H**OW to become Rich in a short time, was the daily study of a Covetous Man, who being told by one with whom he consulted, that by Merchandizing was a very probable way to effect it; He sold all his Goods and Patrimony, and with the Money, bought a Ship, furnished it with variety of Merchandise, and putting to Sea, he, by his Traffick in divers Countries, made such considerable Profit, that he returned home very Rich. Those who had known him before, admiring at so strange a Change, asked him, by what means he had acquired all that Wealth? He told them, 'twas by his Industry. After this, not being able to set Limits to his Covetous Desires, he must needs venture out to Sea again, where meeting with bad Weather, he, in a terrible Storm, lost his Ship, with all his Goods, and narrowly escaped in the Wrack, with his own Life. Being then asked by his Acquaintance, How he came to be reduced to that Low Ebb of

Poverty? I may thank, answered he, that Traytreſſ Fortune for this Jadish Trick. Which Reproach when Fortune heard, ſhe was angry, and appearing to him; When thou, ſaid ſhe, hadſt got together a great Maſs of Riches, thou gavelt thy ſelf the Glory of acquiring it; but layeſt on me the blame of this thy ill Succell.

*This ſhows how much Man is inclined to extol himſelf, ſtill boaiſting of the Riches, which God beſtowen him, as if all were gained by his own Industry and remembers not, that all our Benefits come from him, who is the Fountain of all Goodneſs. And whenſoever any ill befalls us, we are apt to lay the blame on others, without looking at home, for the Cauſe of it: Nor are we willing to acknowledge that any Miſcarriage ever comes by our own Faults.*

## F A B. L X X V I I.

### *The Lyon and the Frogs.*

**T**Owards the Evening, in the Summer time, as a Lyon had been roving, at ſome diſtance from his Den; he heard the noiſe of a vaſt number of Croaking Frogs, which reſounding through the neighbouring Woods and Fields, made him ſuſpect that ſome horrid Monster was come, and had taken poſſeſſion of thoſe Woods, with intention to hold him at Deſiance, and incite the Beaſts to rebel againſt him, and then by Force of Arms make himſelf Lord of all that Territory. Theſe jealous Thoughts rouſed up his Courage within him; and ſtrait this Magnanimous Warriour

our directed his steps that way, whence he heard the terrible sound proceed. But when he approach'd the Place, and beheld the clamarous Army of little Animals, that were able to form so great a Noise, he admired, and stopped his further progress. Then laughing at his own mistake and vain Suspicion ; Well, Said he in his Heart, I could not have believed, that so great a Cry, could have come out of so small a Body. What could this infinite Number of Little Creatures doe, now, contemptible and unfit for all manner of Action, who yet make so horrid a Noise, if they had Bulk, strength and Heart given to each of them equal to mine? Whilst he was saying this, all that loquacious Company, seeing so formidable a Creature amongst them, were struck with a sudden Fear, fled, and hid themselves in the impure Waters of their Melancholy Lake.

*Thus some inconsiderable Men giving their Tongues a Liberty of Blustering, and Hectoring, do almost affright others with their great Noise, tho without any Just occasion, for they can only injure with the sound of their voices, and no more. A wise and Valiant Man shuld not therefore be concerned at the empty words of any Blusterer, But the silent Man, whose Deeds are seen before he expresses his Mind, He it is, of whom we ought to be most aware, according to the Italian Poet.*

— Colui, che di Valore e ricco,

Non suol dal van parlar acquistar Merito.

*Of truly Valiant he deserves the name*

*Who not by words, but Deeds, acquires his Fame...*

## F A B. LXXXVIII.

*The Peacock and the Soldier.*

**F**OR an Ornament, had a Soldier stuck his Helmet with *Esridges* Feathers; which a *Peacock* taking notice of, I have here, said he, Plumes much Finer, and far more beautiful than those you wear. The Soldier hearing this, compared them, and finding his words true, caught the *Peacock*, and Stripping him of his Feathers, put them into his Helmet, instead of the others which he threw away. When this *Peacock* saw himself, thus plundered of his rich Train, he lamented, but could only blame his own Folly, as the Cause of all this great Loss.

*It's dangerous boasting of our Riches, and showing our Treasure, for 'tis the ready way to incite others to rob or deprive us thereof.*

## F A B. LXXXIX.

*The Man that hid his Treasure.*

**T**O Secure his Money from Theives, a Man took and hid it in a Wood, Communicating the secret to none, but one of his Neighbours only, whom he had made his Confident, in some of his Cheifest Affairs; which treacherous Friend soon after, going thither by Night, Stole it away. The Owner next day went to visit his Treasure, and missing it, immediately concluded his Neighbour to be the Thief. He therefore posted home, and



and thence to his Neighbours House, where with a feigned Transport of Joy, embracing him; To morrow, my Friend, said he, we'll to the VVood, and carry a Thousand other Staters of Silver, which I have gained by Merchandizing; and there I'll bury them with the rest of my Treasure. At this News, his false Friend carried back the Money to the place whence he had stolen it, hoping to get the whole: But the true Owner went, and finding his Money, brought it all home with him. Then meeting his Friend, Base Traytor, said he, and breaker of thy Faith, I have now in despite of thy Villany, got my Money again into my own hands, and there shall keep it safe from thy fingering. His Neighbour being thus out-witted, and not able to deny the Fact, confessed the whole Truth, begging his pardon and concealment of the matter.

*He that grasps at all, holds fast nothing. Chi tut-  
to abbraccia niente stringe. It.*

F A B. X C.

*The Old Man, his Son, and his Grand-Son,*

**A**N undutiful Son, having got all his Fathers Estate into his hands, drove him out of Doors, and forced the good old man to retire into an Hospital. By which as the Son passed some time after, the Father espyed him, and calling to him, Son, said he, pray be so kind to send me one pair of Sheers, of all the Goods you have of mine, and that cost me so much Pains and Industry to purchase for your benefit. He then touched with Compassion, sent his little Son

Son with the Sheets, charging him to deliver them safe to his Grandfather. The Child took them, yet carried but one; of which when his Father was informed, and chid him for it, asking him angrily what he had done with the other Sheet? I laid it up, answered the little Knave, to keep it for you, against such time as you shall be in the Hospital, as he is now.

*This Fable admonishes all Children to pay a just respect and duty to their Fathers and Mothers: For it is impossible, but that on the same manner which they treat their Parents, they themselves shall be treated by their Children, be it well or ill. Good therefore is the advice of Phocillides.*

Πρῶτα θεὸν τίμα, μετέπειτα ὃ σῶο γονῆας.

*First worship God, and then pay thy just duty to thy Parents.*

F A B. X C I.

### *The Parrat and the other Birds*

**I**N a Princes Pallace hung a Parrot, which was had in great esteem, as well by the Prince himself, as the whole Court. At which the other Birds admiring, asked her, For what Reason they did her all this Honour? Because, answered the Parrat, I imitate Man, and spake as Man does.

*We should labour to Imitate Man, and speak like Man; that is to perform the Actions of the best of Men, and speak like the best of Men, by which we shall acquire Honour and Respect amongst the greatest of Princes.*

Τὴς ὃ θεοπνεύσει σεφίης λόγους ἅν' ἀριστοῖς.

F A B.

## FAB. XCII.

*The Ant and the Grass-hopper.*

ON a Sun-shine Day, after a rainy Season, at the beginning of Winter ; a great number of Ants or Pilmires, marched in a long train out of their Hole; each of them loaded with a grain of moist Corn, which they carried out to dry in the Sun. This sight induced a miserable Grass-hopper, almost famished for want

want of Sustenance, to draw near them, and in an humble manner beg for some relief amongst them. Which one of the ancientest Pismires hearing, whose years and experience had gained him a more than ordinary respect with the rest, asked the Grass-hopper, In what he had imployed himself all the Summer, that he should already be reduced to such necessity? Truly I spent my time, answered the Grass-hopper, in making a delightful Melody, for the Entertainment of such as frequented the Fields. Then truly, replied the Ant, Laughing, If you could live so Idly, in so plentiful a Season, only singing and making Musick, without taking care to provide for a time of Scarcity; you may even spend the Winter in Dancing, to which your Body will be the more fitly prepared, not being over-charged with eating: For as for my part, I cannot think my self obliged to maintain one so lazy and unprofitable as you are, with the Fruits of my Labour and Industry.

*Young Men, you that are in the Flower of your Age, and wast your precious time in Folly and Vanity, without thinking what will become of you, when you shall be grown Old: Consider well this Fable; Open the Eyes of your Understanding, and learn by this wholsom Instruction; That in the Spring time of your Youth and Strength, you are offered a fair Opportunity of making a Provision for the Winter of your Old Age; which if neglected, you may reasonably expect to end your days in want and misery. The Italians say;*

Che

Che l' antico Proverbio é cosa vera,  
La Vita il Fine, il Di loda la Sera.

*The Truth's approved which these two Proverbs say,  
Th' End shows the Life, the Evening Crown the  
Day.*

Propter frigus piger arare noluit; Men-  
dicabit ergo Æstate, & non dabitur illi.

## F A B. XCIII

*The Goat and the Bull.*

**T**O escape a Lyon, as a Bull was running in  
hast, he met a Hee Goat, who perceiving  
the occasion of this Flight, prepared to encoun-  
ter him; which though the Bull saw, he passed  
by, but looking back on him with Indignation;  
I am not afraid, said he, of thy Impudent Ned-  
ding, but 'tis the pursuing Lyon I fear; who,  
were he not at my Heels, thou shouldst soon  
know what it was to affront a Bull.

*'Tis the certain mark of a base Spirit, to Insult  
over any one in distress. L' oppression del  
forte é' ardir del vile. The Downfall of great  
Men is the Triumph and Rejoycing of the Rabble.*

## F A B. XCIV.

*The Lyon and the Elephant.*

**A** Long the side of a Forrest, were all the  
Beasts drawn up in order, by command of  
the Lyon; who with his principal Courtiers attend-  
ing him, walked by to view them; whilst they  
humbly kneeling on their Knees to him their  
Sovereign; thus paid him their Duties, all but  
the

the Elephant, who having no Joynts in his Legs, from his Shoulders to his Feet, could not Kneel. This gave certain Beasts, who were his Enemies, an occasion, enviously to accuse him to the King; that of meer Pride, he had refused to pay him his Obedience: Which false Suggestion incensing the Lyon, he came to the Elephant, and looking on him with Fury; Why, said he, is the Pride of thy Heart so great, that thou disdainest to pay me that Honour, which all the rest of my Subjects do? My Sovereign Lord, answered the Elephant, I pay you Honour and Allegiance as it is my Duty; but to Kneel, is to me impossible, for I have no Knees. If thou honour me in thy Heart, replied the Lyon, 'tis sufficient, and thy Homage is acceptable; for no Man can act beyond his Power. The just Lyon then promoted the Elephant to great Honour, and severely punished his malicious Adversaries.

*A Judge ought to be careful that he give just Judgment, and not suffer himself to be swayed by every publick Report, or private Insinuation, but to give Sentence according to the Truth of the thing: For he is not always Faulty, who is accused, but he that is proved to be so.*

## F A B. X C V.

### *The Peacock and the Crane.*

ONE Evening a Peacock and a Crane Supping together, the Peacock boasted, That he had more glorious Plumes than the Crane: I must allow you, said the Crane, to be a more beau-

beautiful Bird than any other; but yet you can scarce Fly over the top of a House, whereas I am able to soar up as high as the very Clouds.

*Some are to be honoured for one Excellency, and some for another.*

## F A B. XCVI.

*The Lyon and the Country-man.*

**I**Nto a Fold of Sheep and Cows, which by neglect was left open, a Lyon slipping on a sudden, intending to seize one of them for his Supper, was there by the Shepherd shut in. The Lyon immediately perceiving it, made several attempts to have escaped out, but failing in all, he first fell upon the Sheep, tearing many of them in pieces, and then made great Slaughter among the other Cattle. Of all which the Country-man being a sad Spectator; at last bethought himself, set open the Gate, and let out the Lyon, who returned back into the Forrest. The Shepherd's Wife, after she was a little recovered from her fright; fixing her blubber'd Eyes on her Husband. Did you not well deserve this Mischiefe, cryed she, that when you might have let the Lyon go off with a small loss to us, must needs shut him in, and urge him to destroy us?

*They who indiscreetly provoke great Men, with whom they are not able to cope, deserve no pity when they suffer for their Temerity.*

## F A B. XCVII.

*The Ass that had Three Masters.*

**D**Ayly was a Gardiners Ass Importuning *Jupiter* by Prayers to give him a new Master, for the *Tyrant* he then served was so cruel to him, he was no longer able to suffer it. *Jupiter*, to answer his Request, gave him another, whose Trade being to make Earthen Vessels, the poor Ass was continually employ'd in carrying  
Pots



Pots about the Country, This tormented him worse than before : And made him once more Invoke the the God's Favour for another change. Which after long Sollicitation, *Jupiter* laughing, granted, and gave him a *Tanner* for his Third Master; A man in all respects far more severe than his two former, particularly his hard working him, and short allowance of Meat ; which the miserable *Ass* having a while experienced, Alas ! said he, groaning forth the very anguish of his Spirit, How much more tollerable was my Slavery under my two first Masters, than this ; who will not care, I perceive, to break my Heart, for the advantage of my Skin, when I shall be dead.

*Servants are apt to wish for their old Masters, when they dislike their new ones. And thus do Men wish for a return of their past Conditions, when they are not satisfied with what they enjoy at present.*

## F A B. X C V I I I.

*The Country man and his Son.*

**G**O, said a Country-man to his Son, take your Spade and dig the Field, that we may sow it. The Son went out, but when he had viewed and considered the largeness of the Ground he was to work on, he was discouraged, thinking it impossible ever to be finished by one Man ; and therefore concluded it better, to spare his pains than attempt an Impossibility. So laying himself down, he spent the day in Sleeping and Idleness.

Y

The

The same thing he did the next, and the third day; But when his Father came to see what progress he had made, and found the Field as yet undigg'd, he asked his Son, in what he had been employed, all that time. In nothing, answered he, for Alas! what could I alone do, towards the Digging such a Field as this? The Father perceiving his Sons Error, prithee, said he, try but to Dig eight or ten Foot a Day. In this, the Son was content to obey his Father; and after a few days, seeing his Work go forwards pretty well, he began to be pleased, and was encouraged to settle to it with all his Endeavours, whereby he finished his Undertaking to the great satisfaction of his Father.

*'Tis a difficult thing to make a just Computation of our undertakings before hand: For some Works may be done with as much ease, as measured. The Greek Proverb says Ἀρχὴ ἡμῶν πάντος, Principium dimidium totius. Incipe, dimidium qui cæpit habet. There is a great Difficulty in well disposing matters at first, for oftentimes that seems hard to accomplish, which is done with Ease. This shows also, that Mens Studies and Undertakings are much encouraged by a successful Beginning.*

## F A B. XCIX.

### The Wolf, and the Horse.

**R** Ambling over certain Fields, a Wolf found a parcel of Corn, which being no Meat for him, he left; travelling on further, but he met a Horse, whom he conducted to that place; and  
there

there showing him the Barley: This I found, said he, and reserved on purpose for you, to have the pleasure of hearing you crump it between your Teeth. 'Twas kindly done, answered the Horse. But if Wolfs could have eaten Corn, thou wouldst not have preferred the Pleasure of thy Ears, to the satisfaction of thy ever craving Stomach.

*Those who are naturally ill, tho' they do a good Act, cannot on a sudden be supposed to have changed their Inclinations, unless by some Accident.*

## F A B. C.

*The Husbandman and Jupiter.*

**A** Husband-man, about to rent a considerable Farm of *Jupiter*, refused to undertake it, unless he had these Conditions granted him in his Lease, viz. That he, at his Pleasure might govern all the Seasons of the Year, when it should Rain, when Blow, be Hot Weather, Cold, Snow, or Frost, &c. This, after much pressing, *Jupiter* was content to grant; and the Country Man had what Weather soever he thought needfull, at his Desire. But when the Harvest should have come, there was neither Corne, Grapes, nor any other Product; for by the imprudent Management of the Husbandman, the Earth became Barren, and yielded no manner of Fruit that year. The Poor Man at the Disappointment of his expected Crop, and loss of all his Labors, lamented and was extremely sorrowful; which *Jupiter* saw, and willing to show him his Folly and Vanity,

Y 2

who

who would pretend to know that better than himself, who knew all things so perfectly well. Friend, said he, you may, by this ill success, be sensible of your foolish Request, in making me govern the Seasons after your Discretion. But go your waies; now, Plow and Sowe; order your Vines and Fruit-trees, and make all other Preparations for the Year ensuing, which you were accustomed to do., leaving the Government of the Seasons to me for the future, to dispose them as I shall think fit; by which you shall see the difference betwixt your Conduct and mine. This Advice the Man submitting to, had, the next Summer, a great Crop of Corn, a fruitful Vintage, and plenty of all things else, even beyond expectation; and seeing his own Folly, he left the care of Governing all future Seasons to Jupiter, wisely contenting himself with what Weather soever happened; and all his Husbandry succeeded well and prosperously with him.

*So should every one of us have our Trust and Confidence in him, who is the wise Disposer of all things, and not be continually troubling him with all our impertinent Requests; for he who knows our wants better than we our selves do, if we use an honest Industry, will in his due time, give us a convenient supply of whatever is necessary for us.*

*The End of the Third Century of Fables.*



# The TABLE.

- 1 **T**HE Quarrels of the Members and the Stomach.
- 2 The Swallow, and the Crow.
- 3 The Carter, and the Horse.
- 4 The Master, and his Dogs.
- 5 The Country-man at the Olympic Games.
- 6 The Stag, and the Oxen.
- 7 The Ape, and the Fox.
- 8 The Ape, and the Dolphin.
- 8 The Halcion or King-fisher.
- 10 The Sow, and the Bitch.
- 11 The Wolf, the Fox, and the Ape.
- 12 The two Frogs that were Neighbours.
- 13 The Oak, and the Elm.
- 14 The Horse, and the Ass.
- 15 Mercury, and the Statuary.
- 16 The Apes Head.
- 17 The Swan, and the Cook.
- 18 Æsop at Play.
- 19 The Dragon, the Country-man, and the Fox.
- 20 The Flies, and the Honey.
- 21 The Quarrellous Young Man, and his Father.
- 22 The Liberal Man, and the Thieves.
- 23 The Dog that wrongfully accused a Sheep.
- 24 The Geese, and the Cranes.
- 25 The Hart Drinking at the Fountain.
- 26 The Country-man, and Fortune.
- 27 The Asses Shadow.
- 28 The VVolf, the Fox, and the Shepherd.
- 29 The poor Man that lost his Daughters Portion.
- 30 The Basilisk, and the VVeasel.
- 31 Cybeles Priests, and the Ass.
- 32 Phœbus, Boreas, and the Traveller.
- 33 The House Dog, and the Hunting Dog.

## *The Table.*

- 34 *The Moor or Æthiopian.*
- 35 *A true History, happened in Augustus's time.*
- 36 *The Wasps, the Patridges, and Husband-man.*
- 37 *The Serpent, and the Crab.*
- 38 *The Country-man, and the Stork.*
- 39 *The Hog, and the Fox.*
- 40 *The Drunkard, and his Wife.*
- 41 *The Cat, and the Cock.*
- 42 *The Gardiner, and his Dog.*
- 43 *The Bear, and the Fox.*
- 44 *The Oxen, and the Axletree.*
- 45 *The King, and his Fabulist.*
- 46 *The Dog, the Ass, and the Wolf.*
- 47 *The Wolf, and the Woman.*
- 48 *The Kid, and the Wolf.*
- 49 *The Gods, and Momus.*
- 50 *The Devout Seaman in a Storm.*
- 51 *The Peach-tree, and the Apple-tree.*
- 52 *The Young Mole, and its Dam.*
- 53 *The She Goat, and the Wolfs Whelp.*
- 54 *The Old Man, and the three Cheats.*
- 55 *The Lion, the VVolf, and the Fox.*
- 56 *The Vipers, and the Fox.*
- 57 *The Monkey, the Cat, and the Chestnuts.*
- 58 *The unjust Governour forced to refund.*
- 59 *The Fox, the Cock, and the Dogs.*
- 60 *The VVeasle, and the Man.*
- 61 *Mercury, and Tiresias the Diviner.*
- 62 *The Lion and the Bear.*
- 63 *The Swallow, and the Nightingal.*
- 64 *The River Fish, and the Sea-Calf.*
- 65 *The Fight betwixt the Birds, and Beasts.*
- 66 *The Eltridge.*
- 67 *The Ape, and her Young.*

## *The Table.*

- 68 *The Fishers.*
- 69 *The Archer, and the Bear.*
- 70 *The Horse and the Wolf.*
- 71 *The Hen that laid Golden Eggs.*
- 72 *The Thief and the Hang-man.*
- 73 *The Thrush, and the Swallow.*
- 74 *The young Mouse, the Cat, and the Cock.*
- 75 *The Tanner, and the Hunter.*
- 76 *The Man that would count the Waves of the Sea.*
- 77 *The Ass, the Ape, and the Mole.*
- 78 *The Fowler, and the Lark.*
- 79 *The mad Lion, and the Goat.*
- 80 *The Eagle, and the Crow.*
- 81 *The Old Horse.*
- 82 *The unskilful Physician affronted.*
- 83 *The Fox, and the Country-man.*
- 84 *The Wolf, and the Crane.*
- 85 *The Hedge-hog, and the Viper.*
- 86 *The Man, and Fortune.*
- 87 *The Lyon, and the Frogs.*
- 88 *The Peacock, and the Soldier.*
- 89 *The Man that hid his Treasure.*
- 90 *The Old Man, his Son, and his Grand-son.*
- 91 *The Parrat, and the other Birds.*
- 92 *The Ant, and the Grass-hopper.*
- 93 *The Goat, and the Bull.*
- 94 *The Lyon. and the Elephant.*
- 95 *The Peacock, and the Crane.*
- 96 *The Lyon, and the Country-man.*
- 97 *The Ass that had three Masters.*
- 98 *The Country-man, and his Son.*
- 99 *The Wolf, and the Horse.*
- 100 *The Husband-man, and Jupiter.*

**F I N I S.**

*Books Printed for, and are to be Sold by Thomas Howkins, in George-yard, in Lumbard-street.*

**F**our Books of *Johannes Segerus Weidenfeld*, Concerning the Secrets of the Adepts, or the use of *Lully's Spirit of Wine*, *Quarto*.

*Hoivell's Key to the whole Art of Dyaling*, in *Quarto*.

—His *Trigonometry*, fitted to the meanest capacity, in *Octavo*.  
*Dr. Everard's Works*, in *Octavo*.

*Mandy's Marrow of Measuring*, Illustrated with Copper Plates, in *Octavo*.

The Rational way of Teaching : Being a compleat Spelling Book, by *Thomas Osborne*, in *Octavo*.

The Artless Mid-night Thoughts; the Third Edition, with great Enlargements, by *Sir William Killigrew*, in *Octavo*.

*Mather's Young Mans Companion*; or a very Useful Manual for Youth, in *Twelves*.

The Pens most Easie and Exact Improvement, Teaching to Spell, Read, and Write, true *English*, in a most compendious Method, in *Quarto*, price stichd 1 s.

The Experienced Instructor, in *Octavo*, Price 6 d. Both Ingraved on Copper plates, and Printed in Red for the Learners Ease.

The Art of Short and Swift writing, without any Characters, or Charge to the Memory, in *Octavo* Price stichd 3 d.

*Robert Barclay's Apology*, in *Quarto*.

—His Catechism, or Confession of Faith, in *Octavo*.

The Spirit of Martyrs Revived, by *Ellis Hookes*, in *Quarto*.

*William Penn's No Cross no Crown*, in *Octavo*.

The Narrow path of Divine Truth, by *F. M. Van Helmont*, in *Twelves*.

The true Christians Faith, and Experience declared, in 12.

Counsel to the Christian Traveller, both by *William Shewen*, in *Octavo*.

*E. Bathurst's Vindication*, in *Octavo*.

*George Fox the younger's Collections*, in *Octavo*.

*George Keith's Divine Immediate Revelation*, the Second Part, in *Octavo*.—His *Fundamentals of Truth*, in *Octavo*.

*Truths Principles*, in *Twelves*.

*George Fox's Instruction*, in *Twelves*, price 6 d.

Little Books for Children, price Three pence.

With Paper, and Paper Books of all sorts; Blank Bonds, and Releases of all sorts; with the best INK for RECORDS.

F I N I S.











